MIRACLES & MERITS of Allah's Messenger

IBN KATHEER



From Al-Bidayah wan-Nihayah

Miracles & Merits Of Allah's Messenger

(Peace and Blessings of Allah be upon him)

Taken from

Al-Bidayah Wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Publishers & Distributers

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Preface

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of ahadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – (May Allah be pleased with him) This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.

6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah (SWT) , the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration…) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

A Mention of Important Matters that Occurred After the Death and Before the Burial of the Prophet (Peace and Blessings of Allah be upon him)

From the greatest, most majestic and most blessed acts in the history of Islam and its people was the pledge of allegiance to Abu Bakr (May Allah be pleased with him) This is because when the Messenger of Allah (Peace and Blessings of Allah be upon him) died, Abu Bakr As-Siddiq led the people in the morning prayer, and that was the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) recovered from the hardship of the illness he was experiencing. It was then that he removed the curtain of the house and looked at the Muslims while they were in rows in prayer behind Abu Bakr. The sight pleased him and made him smile (Peace and Blessings of Allah be upon him) and even the Muslims contemplated leaving the prayer they were engaged in due to their happiness on seeing him. Abu Bakr wanted to move backward to reach the rows of praying Muslims. However, the Prophet (Peace and Blessings of Allah be upon him) motioned to them to stay as they were, and (then) he let the curtain drop which was their last time with him (Peace and Blessings of Allah be upon him). When Abu Bakr completed the prayer he entered upon him and said to 'A'ishah: "I do not see the Messenger of Allah (Peace and Blessings of Allah be upon him) except that part of his illness has been removed from him. And this is the day of Bint Kharijah, [i.e., one of his two wives who lived in As-Sunh, east of Madinah]." So he rode a horse of his and went to his house and the Messenger of Allah (Peace and Blessings of Allah be upon him) passed away in midmorning of that day, and it has (also) been said: midday. And Allah (SWT) knows best.

When he died, the Companions differed amongst themselves; there were those who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) has died. And from them were those who said: He has not died. So Salim Ibn Ubaid followed As-Siddiq to As-Sunh, and he announced to him the death of the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereupon, As-Siddeeq came back from his house when the news reached him and then entered the house of the Messenger of Allah (Peace and Blessings of Allah be upon him), removed the cover from his face, kissed him and made sure he was indeed dead. Then he exited to the people and addressed them from the side of the pulpit, and clarified to them the passing of the Messenger of Allah (Peace and Blessings of Allah be upon him)

as we mentioned, and thus ended the commotion and erased the mystery, and all the people returned to him.

Thereafter, a group of the Companions gave allegiance to him in the mosque and a doubt arose in the minds of some of the Ansar and became embedded into the minds of some of them, concerning the permissibility of having a Caliph from the Ansar. Some of them mediated to have a leader from the Muhajiroon and one from the Ansar until Abu Bakr made clear to them that the Caliphate is only from the Quraish, so they returned to him and gathered upon that as we are going to explain and draw attention to in the following pages.

The Story of Saqeefah Banu Sa'idah

Imam Ahmad narrated from Ibn 'Abbas who said: I was teaching 'Abdur-Rahman Ibn 'Awf, then he found me while I was waiting for him and that was in Mina in the last Hajj that 'Umar Ibn Al-Khattab performed. 'Abdur- Rahman said: Verily a man came to 'Umar and said: Verily, so and so says: Indeed, if 'Umar were to have died I would have made a pledge of allegiance to so-and-so. At this, 'Umar replied: Verily I am going to stand tonight insha'Allah in front of the people, and I am going to warn them of this group that wants to steal from them their affair.

'Abdur-Rahman said, then I said: O Leader of the Believers, do not (do that), for this season gathers the rabble of the people and their mobs, and indeed they are the ones who mostly sit in your gatherings when you address the people. I fear that you may give a speech that makes them agitated and they may not understand it, and they will not put it in its place (i.e., receive the words in the spirit they are intended to). So, please wait until you reach Madinah because it is the land of the Hijrah and Sunnah and it is filled with the scholars of the people and their noble ones. Then you can say what you will safely say, they will understand your speech and put it in its place. 'Umar said: If I reach Madinah safely I will certainly mention it to the people, the first time I stand.

We reached Madinah in the end of Dhul-Hijjah and it was a Friday, I hurried my movements like Sakkatul-A'ma. Then I said to Malik: What is Sakkatul- A'ma (blind way)? He replied: When one doesn't care what time he exits, doesn't know heat and cold or something like that. I found Sa'eed Ibn Zaid at the right corner of the pulpit had already preceded me, so I sat next to him with his knee touching mine, then 'Umar suddenly appeared. When I saw him I said: Tonight, he is going to give a speech on this that nobody has given upon it prior to him. He said: Sa'eed Ibn Zaid denied that and said: What do you think he will say that nobody else has said?

Then 'Umar sat on the pulpit, and when the Mu'aththin was quiet he stood and extolled Allah with what he is deserving of, then said: To proceed: O people, for verily I am going to give a speech and it has been already decreed for me to give it. I don't know for maybe it is near my time, so whoever comprehends it and understands it then he should convey it to where his riding animal reaches. And whoever doesn't understand it then I don't allow him to lie against me. Verily, Allah sent Muhammad, peace and blessings of Allah be upon him, with the Truth and revealed upon him His Book, and in what Allah revealed to him is the "Verse of stoning." Thus, we read it and we comprehended and understood it. The Messenger of Allah, peace be upon him, stoned and we stoned after him, so I fear that there may come a time before long upon the people wherein someone will say: We can't find "the Verse of stoning" in the Book of Allah. So they will go astray for leaving an obligation that Allah, the Most Honored and High, indeed revealed. Stoning in the Book of Allah is incumbent for the one who fornicates while being chaste from the men and women, when the evidence is proved, or pregnancy, or confession.

Indeed we used to read: Don't abuse your parents because, erily, it is disbelief for you that you abuse your parents. Indeed the Messenger of Allah, peace and blessings of Allah be upon him, said: "Don't praise me like the Christians praised 'Eesa the son of Maryam, for I am only a slave; simply say: the

Slave of Allah and his Messenger."And it has indeed reached me that a person amongst you says: If ‘Umar was dead I would give the pledge of allegiance (Bai‘ah) to so-and-so. No man should be deluded in what he says, verily, the pledge of allegiance to Abu Bakr was a sudden occurrence and was accomplished. Indeed it was like that, however, Allah saved me from its evil. And there is no one amongst you today that is like Abu Bakr, and he indeed was from the best of us when the Messenger of Allah passed away.

Verily, ‘Ali and Az-Zubair stayed behind in the house of Fatimah, the daughter of the Messenger of Allah, peace be upon him, and all the Ansar stayed behind from giving the Bai‘ah and the Muhajiroon supported Abu Bakr. I said to him: O Abu Bakr, come with us to our brothers from the Ansar. We went leading them until two righteous men met us, they mentioned to us what the people had done then they said: Where do you want to go, O Muhajiroon? I said: We want our brothers from the Ansar. They replied: It is not incumbent upon you to go near them, complete your affair, O Muhajiroon. Then I said: By Allah, we are certainly going to approach them.

We continued until we met them at Saqeefah Banu Sa‘idah; they were gathered there and suddenly a man wrapped in a garment appeared. I said: Who is this? They replied: Sa‘d Ibn ‘Ubadah. I said: What is the matter with him? They replied: He is ill.

When we sat down, their spokesperson stood and praised Allah with what He deserves and said: To proceed: We are the helpers of Allah and the army of Islam, and you, O Muhajiroon, are the party of our Prophet. A group from you has come wanting to cut us out from our roots and single us out from this affair. Then, when he became silent I wished to speak and I had already perfected a speech which I liked and I wanted to say it in front of Abu Bakr, may Allah be pleased with him, and I flattered him to some extent, and he was wiser and calmer than me. Abu Bakr said: Hold on. I hated to anger him for he was more knowledgeable and I venerated him.

By Allah (SWT), he did not leave a word which pleased me from my speech except that he said it with its essence but better until he finished. He said: To proceed: As for that which you mentioned from goodness then you are deserving of it and the Arabs only know this matter (leadership) for this tribe from the Quraish. They are the most noble people of the Arabs in lineage and home (Makkah). I have chosen for you one of these two men, whichever you choose. Then he took my hand and the hand of Abu ‘Ubaidah Ibn Al-Jarrah, and I did not hate anything he said apart from this. It was, by Allah, more beloved to me to advance and have my neck chopped off so sin would not come near me than to lead a people with Abu Bakr amongst them except if I was to change my mind at the time of death.

Then a person from the Ansar said: I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, a leader from us and a leader from you, O people of the Quraish. I said to Malik: What does this" I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, mean"? He replied: It is as though he said I am its mastermind.

He said, then the commotion grew and the voices were raised to the extent that we feared bickering. I said: Stretch out your hand, O Abu Bakr. As he stretched out his hand, and I gave him the Bai‘ah and the Muhajiroon gave him the Bai‘ah. Thereafter, the Ansar gave him the Bai‘ah and we fell upon (i.e. urged) Sa‘d Ibn ‘Ubadah in such a way that a person from them said: You have killed Sa‘d. I said: Rather, Allah killed Sa‘d. ‘Umar said: Indeed, by Allah, we find in what we attended a matter easier than giving Bai‘ah to Abu Bakr. We feared that if we were to leave the people without a Bai‘ah, they would initiate a Bai‘ah after us, so either we would give Bai‘ah to them upon what we did not like, or we differ with them which would result in evil.

So, whoever gives Bai‘ah without the consultation of the Muslims then he has no Bai‘ah, and there is no Bai‘ah for the one who fears that he might be killed. Malik said: Ibn Shihab informed me from ‘Urwah that indeed the two men who met them were Uwaim Ibn Sa‘idah and Ma‘n Ibn Adiyy. Ibn

Shihab related: Sa‘eed Ibn Al-Musayyab said the one who said “I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick” was Al-Hubab Ibn Al-Mundhir.

A mention of Sa‘d Ibn ‘Ubadah’s recognition of the correctness of what AsSiddiq mentioned on the Day of Saqeefah

Rafi‘ At-Ta’i, the companion of Abu Bakr As-Siddiq in the Battle of Chains, narrated: I asked him (Abu Bakr) as to what was said in their Bai‘ah. Abu Bakr said, while he was informing him about what the Ansar said and what he said to them, and what ‘Umar Ibn Al-Khattab said to the Ansar, and what he reminded them, from my leading them (in prayer) with the command of the Messenger of Allah, peace and blessings of Allah be upon him, during his illness, then they gave me (allegiance) due to it and I accepted it from them and I feared that there would be a trial and then after it apostasy.

This chain of narrations is good and strong and the meaning of it is that Abu Bakr, may Allah be pleased with him, only accepted leadership because he feared a trial may occur if he did not accept it. I say: This was at the end of Monday. Then, when it was the morning of next day (Tuesday), the people gathered in the mosque and the Bai‘ah was accomplished from the Muhajiroon and the Ansar together. This was before the preparation for the burial of the Messenger of Allah, peace and blessings of Allah upon him.

Imam Al-Bukhari narrated from Anas Ibn Malik that he heard ‘Umar’s last sermon when he sat on the pulpit, and that was the day after the Messenger of Allah had passed away and Abu Bakr was silent and would not speak. He said: I wish the Messenger of Allah, peace and blessings be upon him, were alive so he could organize us – what he meant by that was that he would be the last of them (to die) – so if the Messenger of Allah, peace be upon him, has indeed died, then Allah has made amongst you a light which you are guided with. Allah guided Muhammad, peace and blessings of Allah be upon him, and indeed Abu Bakr is the Companion of the Messenger of Allah and the second of the two, and he is the most deserving of the Muslims to be in control of your affairs. So stand and give him Bai‘ah. A group had already given the Bai‘ah in Saqeefah Bani Sa‘idah, and the Bai‘ah of the general populace was on the pulpit.

Az-Zuhri narrated from Anas Ibn Malik: I heard ‘Umar say on that day to Abu Bakr: Ascend the pulpit, and he continued (to reason) with him until he ascended. Then everyone gave him the Bai‘ah.

Abu Sa‘eed narrated that the Messenger of Allah died and the people gathered in the house of Sa‘d Ibn ‘Ubadah, and among them were Abu Bakr and ‘Umar. The spokesperson for the Ansar stood and said: Do you know that the Messenger of Allah, peace and blessings of Allah be upon him, was from the Muhajiroon and his Caliph is from the Muhajiroon, and we were the Ansar (helpers) of the Messenger of Allah and we are the helpers of his Caliph just as we used to be his helpers. He said: Then ‘Umar stood up and said: Your spokesperson has spoken the truth. If you were to say other than that we would not have given you Bai‘ah, and he took the hand of Abu Bakr and said: This is your companion so give him Bai‘ah. Thereafter ‘Umar gave him Bai‘ah, and the Muhajiroon and Ansar gave followed him.

He said: Then Abu Bakr ascended the pulpit and looked at the faces of the people and when he did not see Az-Zubair, he summoned him and he came. He said: I said: “The son of the maternal uncle of the Messenger of Allah, peace be upon him, and his Companion, I apprehended that the group of the Muslims would split (i.e. differ).” At this, he said: “(There is) no blame upon you, O Caliph of the Messenger of Allah. Then he stood and gave him Bai‘ah.

Then Abu Bakr looked at the faces of the people and did not see ‘Ali Ibn Abi Talib, so he summoned him. When he came, he said: “The son of the paternal uncle of the Messenger of Allah and the one he married to his daughter, I apprehended that the group of the Muslims would be split.” ‘Ali, may Allah

be pleased with him, said, ‘No blame (shall be upon you), O Caliph of the Messenger of Allah.” Then he stood up and gave him Bai‘ah.

In this narration is a point of benefit, and that is the Bai‘ah of ‘Ali bin Abi Talib, whether on the first day or the second day after the death (of the Prophet). And this is true that ‘Ali did not leave Abu Bakr at any time, and he did not leave a prayer from the prayers behind him as we are going to mention. He accompanied him to Dhul-Qassah when As-Siddeeq went with his sword unsheathed to kill the apostates.

Whoever contemplates about what we have mentioned, it becomes apparent to him that there was a consensus of the Companions – from the Muhajiroon and Ansar – on appointing Abu Bakr as a leader, and the proof of his (the Messenger of Allah’s) statement: “Allah and the Believers will insist on Abu Bakr.” It is made plain to him that the Messenger of Allah, peace and blessings of Allah be upon him, did not explicitly mention any individual for the Caliphate, neither for Abu Bakr – as a group mentioned from Ahlus-Sunnah – nor for ‘Ali – as a group claimed from the Rafidah. However he gave a strong indication that is understood by everyone who has a brain and intellect in favor of Abu Bakr as we mentioned and we will also mention later. Similarly, it has been affirmed in the Saheehain in the Hadith of Hisham Ibn ‘Urwah, from his father, from Ibn ‘Umar: Verily, when ‘Umar Ibn Al-Khattab was stabbed it was said to him, “Would you not appoint for us a successor, O leader of the Believers?” He replied, “If I were to appoint for you a successor then somebody who is better than me did - i.e. Abu Bakr. And if I did not then somebody who is better than me did not” - i.e. the Messenger of Allah, peace and blessings of Allah be upon him. Ibn ‘Umar said, “I knew when he said the Messenger of Allah, peace be upon him, that he would not appoint a successor.”

It was narrated by Ibn ‘Abbas: Indeed, when Al- ‘Abbas and ‘Ali came out after being with the Messenger of Allah, and a man said: How did the Messenger of Allah woke up this morning? ‘Ali replied: He woke up better (or cured) with the praise of Allah. Then Al-‘Abbas said: Indeed you are the slave of a staff (a type of rebuke) after three nights, indeed I know death in the faces of Bani Hashim, and I see death in the face of the Messenger of Allah. So let us take ourselves to him and let us ask him, with whom is the leadership? If it is with us then we know, and if it is with other than us, then he will give him commands in our regard. ‘Ali said: I am not going to ask him, by Allah, if he does not give it to us then the people will never ever give it to us. I say: And this would be on Monday, the day of his death, so this proves that he – may salutations be upon him – passed away without giving instructions (Wasiyyah) about leadership. And in the Saheehain, Ibn ‘Abbas narrated that, verily, the calamity in every sense of the word is what prevented the Messenger of Allah, peace and blessings of Allah be upon him, from writing the will (Wasiyyah). We have already mentioned that he requested to write for them a book (or message) they would not go astray after it. When they increasingly began raising their voices and differing near him, he said: “Go away from me, for that which I am in is better than that which you are calling me to.” And we already mentioned that he said after that: “Allah and the Believers will insist on Abu Bakr (as a leader).”

In the Saheehain Ibrahim At-Taimi narrated from his father: ‘Ali Ibn Abu Talib (May Allah be pleased with him) addressed us saying: “Whoever claims that we have something which we read which is not in the Book of Allah, and this Scripture (which is attached to his sword), in it are the ages of the camels (eligible for Zakat) and matters from Jirahat (rules regarding injuries) - then he has indeed lied. And what is written on this paper, (wherein) the Prophet said, “Madinah is a sanctuary from (the mountain of) ‘Air to Thawr, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted and the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who takes as masters (befriends) people other than his own real masters who freed him without

taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

This Hadith, which is affirmed in the Saheehain and other than them, 'Ali (May Allah be pleased with him)refutes a group from the Rafidah in their claim that the Messenger of Allah, peace and blessings be upon him, made a testament of leadership for him. If it was as they claimed, then none from among the Companions would have repelled that. They were more obedient to Allah and his Messenger in his life and after his death than to oppose him and choose other than whom he had selected, and leave behind whom he had selected with his words; nay never and why (would they)? Whoever assumes this about the Companions y then he has ascribed them all to disobedience and gathering upon opposition to the Messenger of Allah, peace and blessings of Allah be upon him, and opposing him in his ruling and his text. And whoever from the people reaches this level (of disobedience) then he has left the fold of Islam and has disbelieved by consensus of the Imams of Islam and the spilling of his blood is more permissible than the spilling of alcohol. Thereafter, if 'Ali Ibn Abu Talib (May Allah be pleased with him)had a text, then why did he not use it as an evidence against the Companions proving the affirmation of his principality over them and his leadership of them? If he couldn't convey the evidence he had with him, then he would be weak and the weak are not suitable for leadership. And if he was able but did not do so, then he would be a betrayer and the disobedient betrayer is retired from leadership. And if he did not know of the existence of the proof, then he would be ignorant; thereafter he knew and learned of it afterward. This is impossible, a lie and misguidance.

This is only (seen as) good in the eyes of the ignorant, common people and the deluded creatures. Shaitan beautifies it for them without a proof or evidence, rather with purely (unsubstantiated) claims, guessing, lying and slander. I seek refuge in Allah from the confusion, disgrace, blunder and disbelief they are upon. And I seek a place of refuge with Allah by holding on to the Sunnah and Qur'an, and death upon Islam and Eemaan (faith), dying upon firmness and certainty, and filling the scales (with good deeds) and salvation from the fire, and success with paradise. Verily, He is Noble, the Bestower of bounties, Merciful, the Most Gracious.

In this sound Hadith in the Saheehain narrated by 'Ali, which we mentioned earlier, is a refutation of the liars from the people of Turuq (Soofiyyah) and ignorant story-tellers against their claim that the Prophet, peace and blessings of Allah be upon him, made a Wasiyyah (testament) to 'Ali with many things. They narrate (in a) lengthened (form), such as: "O 'Ali, do this. O 'Ali, don't do that. O 'Ali, whoever did this was a such-and-such" with weak wordings and foolish meanings, and most of them are weak that don't deserve to be written. And Allah (SWT) knows best.

Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed (Peace and Blessings of Allah be upon him) and covered, and the prayer upon him, his burial and the place of his grave

There is no difference of opinion that he passed away on Monday. Ibn 'Abbas said: The Prophet was born on Monday and he became a Prophet on Monday. He left Makkah as a migrant on Monday, he entered Madinah on Monday and he died on Monday. (Narrated by Imam Ahmad and Al-Baihaqi).

Anas said: The last time I saw the Messenger of Allah, peace be upon him, was on Monday. He opened the curtains while the people were praying behind Abu Bakr, then I looked at his face and it was though it was like the page of a book. The people wanted to turn around, but he indicated to them to stay put. Then he closed the gap that was between the two curtains and passed away by the end of the day.

Abu Nu‘aim Al-Fadl Ibn Dukain said the Messenger of Allah, peace be upon him, passed away on Monday in the beginning of Rabee‘ ul-Awwal of the 11th year since his arrival in Madinah. And Ibn ‘Asakir also mentioned it.

‘A’ishah, may Allah be pleased with her, said: The Messenger of Allah passed away on Monday after 11 nights had passed from Rabee‘ ul-Awwal.

Ibn ‘Abbas narrated that when the Messenger of Allah completed the Farewell Pilgrimage he came to Madinah and stayed there for the rest of Dhul-Hijjah and Muharram and Safar. And he died on Monday after 10 nights had passed from Rabee‘ ul- Awwal.

Point of benefit: Abul Qasim As-Suhaili says in Ar-Rawd, the summary of which is that the occurrence of his death on Monday, the 12th of Rabee‘ ul-Awwal in Year 11, cannot be possible. This is because he stood on the Day of ‘Arafah in the Farewell Pilgrimage in Year 10 A. H., on Friday, which means that the start of Dhul- Hijjah was on Thursday. Therefore upon the assumption that the months are calculated completely or incomplete or some of them complete and others incomplete, it cannot be imagined that Monday was the 12th of Rabee‘ ul-Awwal.

The argument against this opinion has become well-known. A group has tried to answer it and it is not possible to answer it except in one way, and that is the difference in time zones (or moon sightings). The people of Makkah saw the crescent on Thursday and as for the people of Madinah, they didn’t see it except on Friday night.

The statement of ‘A’ishah and others supports this: The Messenger of Allah, peace be upon him, exited five days before the end of Dhul-Qa‘adah – i.e. from Madinah – for the Farewell Pilgrimage. And upon what we mentioned that has to be on Saturday and not what Ibn Hazm claimed that he exited on Thursday because there were more than five days left without a doubt. And it is not possible that he left on Friday because Anas said: The Messenger of Allah prayed Dhuhr (4 units) and ‘Asr in Dhul-Hulaifah (2 units). So it has to be that he left on Saturday with five days left.

Thus based on this, the people of Madinah only saw the crescent of Dhul-Hijjah on Friday night. And if the first of Dhul-Hijjah according to the people of Madinah was on Friday and the months are calculated as complete months (30 days because the lunar month is either 29 or 30 days) after it, the first of Rabee‘ ul- Awwal on Thursday, which is Monday the 12th. And Allah (SWT) knows best.

It has been affirmed in the Saheehain from the Hadith of Malik from Rabee‘ah Ibn Abu ‘Abdur-Rahman from Anas Ibn Malik that the Messenger of Allah was not very tall and not short. And he was not very white nor brown, and he was not curly haired nor was he straight-haired. Allah sent him at the start of 40 years (of age), then he stayed in Makkah for 10 years and in Madinah for 10 years. And Allah took his soul at the beginning of 60 years and he did not have on his head or in his beard 20 white hairs.

Anas narrated: The Prophet died when he was 63 years old, and Abu Bakr died when he was 63 years old and ‘Umar died when he was 63 years old.

Ibn ‘Abbas: The Messenger of Allah was sent when he was 40 years old. He stayed in Makkah for 13 years as commanded by Allah. Then he was ordered with migration so he migrated for 10 years and died when he was 63 years old.

The description of his ‘Ghusl’

We have already mentioned that the Companions y were engaged with the Bai‘ah of Abu Bakr for the whole of Monday and some of Tuesday. Then, when it was established, and firmly accomplished, they began thereafter to prepare washing and covering the body of the Messenger of Allah, peace be upon him following Abu Bakr (May Allah be pleased with him)in everything that was problematic for them.

‘A’ishah, the Mother of the Believers, said that when they wanted to wash body of the Prophet they said: We don’t know (whether we) should strip the Messenger of Allah from his clothing as we strip our dead or wash him with his clothes on. When they differed, Allah put them to sleep to the extent that all of them had their chins on their chests. Then a voice addressed them from the direction of the house but they didn’t know who he was: “Wash the Messenger of Allah with his clothes on.” Then they stood by the Messenger of Allah and washed him with his clothes on. They poured water on his shirt and they rubbed him with the shirt without using their hands. And ‘A’ishah used to say: If I was to take my affair that I left, nobody would have washed the Messenger of Allah, peace be upon him, except his wives.

Sa‘eed Ibn Al-Musayyab narrated that ‘Ali said: I washed the Messenger of Allah, then I went to check what was left of him but I didn’t see anything. He was clean while alive and dead.

Ibn ‘Abbas said: When the grave was dug and the people had prayed Dhuhr, Al-‘Abbas began to wash the body of the Messenger of Allah, peace be upon him. He erected a curtain from thick Yemeni clothing in the middle of the house. Then he entered and called ‘Ali and Al-Fadhl. And if he went to pass the water to them he would call Abu Sufyan Ibn Al-Harith. Then he would bring it while the men from Bani Hashim were behind the curtain. And whoever was allowed to enter from the Ansar were the ones who asked my father, from them was: ‘Aws Ibn Khawli (May Allah be pleased with him)

The Description of His Shroud

‘A’ishah, may Allah be pleased with her, said: The Messenger of Allah, peace and blessings of Allah be upon him, was placed in a veil, then it was taken from him. Al-Qasim said: Verily, the remains of that cloth are with me.

As narrated by ‘A’ishah, the Messenger of Allah was wrapped in three white Sahooli (the name of a village in Yemen) garments, without a shirt and turban.

‘A’ishah said: The Messenger of Allah was wrapped in three white Sahooli garments of cotton, without a shirt and turban. As for the cloak, it was only assumed by the people. I only bought a cloak for him to be wrapped in, however it was abandoned. ‘Abdullah Ibn Abu Bakr took it said, “I am going to take it so that I am wrapped in it.” Thereafter he said, “If Allah was pleased with it for his Prophet he would have wrapped him in it.” So he sold it and gave the proceeds to charity.

The (Funeral) Prayer

Ibn Mas‘ood said that regarding the will of the Prophet (Peace and Blessings of Allah be upon him) that the men of his household should wash him, and that he said: “Wrap me in these clothes of mine, or in Yemeni, or the white of Egypt.” “When they wrapped him they put him at the edge of his grave and then left him, in order to let the angels pray on him. Thereafter, male members of his household entered and prayed on him. Then the people after them individually.” This Hadith is in its complete form and its authenticity is doubtful.

‘Ikrimah narrated from Ibn ‘Abbas: When the Messenger of Allah died the men were allowed to enter, who prayed on him. Then the women were allowed to enter and prayed upon him. Thereafter the children were allowed to enter and they prayed upon him. Then the slaves were allowed to enter and prayed upon him; nobody led them in prayer on the Messenger of Allah, peace be upon him.

This action - which is their prayer upon him individually without anybody leading them - is a matter upon which there is a consensus, with no one differing on it. The reason for this has been differed over, so if the Hadith that we mentioned from Ibn Mas‘ood is authentic, it would have been a clear text in the matter, and it would be purely (a matter of) worship for which the reason is hard to understand. It is not for anyone to say: They prayed upon him in this manner because they didn’t have an Imam, because we

have already mentioned that they began to prepare him (for burial) – (Peace and Blessings of Allah be upon him) – after the completion of the Bai'ah of Abu Bakr (May Allah be pleased with him)

Some of the scholars mentioned that nobody led them in the funeral prayer on the Messenger of Allah. The reason was that everyone could experience the prayer from himself upon him, and the repetition of the Muslims' prayer on him time after time, from every individual from the groups of the Companions: their men, women, children and even the male and female slaves.

The brief outline of what As-Suhaili said was: Verily, Allah already mentioned that He and His angels send prayers upon him, and He commanded everyone from the Believers to send prayers upon him.

Therefore it was obligatory upon everyone to initiate the prayer on him by himself, and the prayer upon him after his death is from this type. He said: And also the angels are leaders for us in that. And Allah (SWT) knows best.

The followers of Ash-Shafi'i differed over the legality of prayer on his grave for other than the Companions. So it has been said: Yes (it is permissible), because his body - (Peace and Blessings of Allah be upon him) - is fresh in his grave, because Allah has made it impermissible for the earth to consume the bodies of the Prophets As has been mentioned in the Hadith in the Sunan and others, so he is like the one who died today. And others said: He should not, because the Salaf from those after the Companions didn't do it, and if it was permissible they would have proceeded and persevered upon it. And Allah (SWT) knows best.

The Description of His Burial, (Peace and Blessings of Allah be upon him) Where He Was Buried

'A'ishah narrated: "When the Messenger of Allah died they differed with regards to his burial, so Abu Bakr said: I heard from the Messenger of Allah a matter which I have not forgotten. He said: "Allah does not take a Prophet except in the place that he likes to be buried." Bury him in the place of his bed Sa'eed Ibn Al-Musayyab said: 'A'ishah mentioned to her father a dream and he was from the best in interpretation. She said: "I saw three moons fall in my house." Then he said to her: "If you have told the truth about your dream, three people from the best of the people on this Earth will be buried in your house." When the Messenger of Allah passed away and was buried there, he said: "O 'A'ishah, this is the best of your moons."

In the Saheehain, she was quoted as saying: "The Prophet, peace and blessings of Allah upon him, passed away in my house and between my neck and chest. And Allah mixed my saliva with his in the last hour of this world and the first hour of the Hereafter."

In Saheeh Al-Bukhari it was narrated by 'A'ishah: I heard the Messenger of Allah in the illness that he died from say: "May Allah curse the Jews and the Christians, they took the graves of their Prophets as places of worship." 'A'ishah said: "If it wasn't for that, his grave would have been prominent, except that he feared that his grave would be taken as a place of worship."

Anas Ibn Malik narrated: "When the Messenger of Allah passed away there was a man in Madinah who would make the Lahd (niche toward the direction of the Qiblah in the grave, in which the deceased is placed on his right then bricks are placed behind him) and another would dig a Dareeh (a regular trench type grave). They said: "Let us make Istikharah (a prayer of 2 units, after which one supplicates a particular prayer seeking guidance toward the correct decision by the decree of Allah) and send for them, and the one who is slower will be left." Then they were sent for and the one who would make the Lahd came first, so they made a Lahd for the Prophet.

Ibn 'Abbas said: "A red velvet sheet was placed in the grave of the Prophet, peace be upon him."

Sa'eed Ibn Al-Musayyab narrated: 'Ali said: I washed the Prophet, peace be upon him, then I went to look to see what was left from the signs of the deceased and I didn't see anything, and he was clean while living and while dead. He said: Four from amongst the people were in charge of his burial – (Peace and Blessings of Allah be upon him) – 'Ali, Al-'Abbas, Al-Fadhl and Saleh, the servant of the Prophet. And a Lahd was made for the Prophet and bricks were erected on it. Al-Baihaqi mentioned from some of the scholars: That nine bricks were erected in his Lahd.

A mention of the last person who was with him (Peace and Blessings of Allah be upon him).

Bahz narrated that he witnessed the prayer on the Prophet, peace and blessings of Allah be upon him, and the Companions said: How do we pray upon him? He replied: Enter one after the other. So they entered from one door, prayed on him, then left from the other door. He said: When he was placed in his Lahd, Al-Mugheerah said: Part of his feet are showing which they didn't attend to. They said: Enter and cover them. He entered the Lahd and entered his hand and touched his feet. Then he said: Pile the soil on top of me, so they did until it reached the middle of his chin, then he left. And he would say: I am the last of you with the Messenger of Allah.

When was his Burial

'A'ishah, the Mother of the Believers, narrated: Verily, the Messenger of Allah passed away on Monday and he was buried on the night before Wednesday. It has already been mentioned in a similar way in more than one Hadith. And this is what is known from more than one Imam from the Salaf and the Khalaf (those after the first three generations of Muslims); from them are Sulaiman Ibn Tarkhan At-Taimi, and Ja'far Ibn Muhamad As-Sadiq, Ibn Ishaq, Moosa Ibn Uqbah and other than them.

The description of his Grave

It is known through tawatur, that he – (Peace and Blessings of Allah be upon him) was buried in 'A'ishah's personal house, east of his mosque in the west corner in the direction of the Qiblah from the house. Then Abu Bakr (May Allah be pleased with him) was buried after him in it, then 'Umar (May Allah be pleased with him).

Sufyan At-Tammar narrated that he informed him that he saw the Prophet's grave raised. Al-Bukhari was the only one who mentioned it. Abu Dawood narrated from Al-Qasim: I entered upon 'A'ishah, and said to her: O mother, show me the grave of the Messenger of Allah and his two Companions. She showed me the three graves not elevated or level with the ground leveled with a red coating (in that order): The Prophet, peace and blessings of Allah be upon him. Then Abu Bakr (May Allah be pleased with him) and then 'Umar (May Allah be pleased with him)

Abu Dawood was the only one who mentioned it.

Al-Hakim narrated it and Al-Baihaqi related it from Al-Qasim: Then I saw the Prophet at the forefront and Abu Bakr's head between the shoulders of the Prophet and 'Umar's head near the leg of the Prophet, peace be upon him.

Al-Baihaqi said: This narration proves that their graves were flat, because pebbles are only stable on a flat surface. This is strange from Al-Baihaqi,, for, verily, there is no mention in the narration of pebbles in totality, upon that assumption it is possible to be raised while pebbles were on it by using clay and similar materials.

Al-Bukahri narrated from Hisham Ibn 'Urwah from his father, who said: When the wall collapsed upon them in the time of Al-Waleed Ibn Abdul- Malik, they began to rebuild it. Then a foot became apparent

to them, so they became startled. Then they thought that it was the foot of the Prophet and none from amongst them knew what it was until ‘Urwah said to them: No, by Allah, it is not the foot of the Prophet, peace and blessings of Allah be upon him, it is only the foot of ‘Umar.

Hisham narrated from his father, from ‘A’ishah that she made a will to ‘Abdullah Ibn Az-Zubair, “do not bury me with them. Bury me with my companions in Al-Baqee‘.

He said: Al-Waleed Ibn Abdul-Malik began to build a mosque in Damascus when he came to power in the Year 86 A.H. And he wrote to his representative in Madinah, the son of his paternal uncle ‘Umar Ibn ‘Abdul-Azeez to expand the mosque of Madinah, so he expanded it even from the side of the market. Then the house of the Prophet became part of it.

Hafiz Ibn ‘Asakir narrated with his chain of narrations from Zadhan Mawla Al-Furafisah and he is the one who built the Prophet’s Mosque in the days of ‘Umar Ibn ‘Abdul-Azeez’s rule of Madinah. Then he mentioned from Salim Ibn ‘Abdullah similar to what Al-Bukhari mentioned, and he spoke about the description of the graves just as Abu Dawood narrated.

Mention of What Afflicted the Muslims from the Great Calamity by His Death

Al-Bukhari narrated from Anas, who said: When the Prophet, peace and blessings of Allah be upon him, became ill the pain began to overwhelm him. Fatimah said: “Oh the pain, my father!” He replied: “There is no pain for your father after today.” When he died, she said: “O my father, he answered the call of a Lord that called him. O father, the one whose abode is the highest level in Paradise. O father, to Jibraeel we announce the death.” When he was buried, Fatimah said: “O Anas, does it please you that you throw soil on the Messenger of Allah, peace and blessings of Allah be upon him?” Thabit would cry if he mentioned this Hadith and it would seem that his ribs would cross one another. This is not deemed to be wailing, rather it is by the way of mentioning his true virtues and we only mentioned this because the Messenger of Allah forbade wailing.

Anas narrated: “When the Messenger of Allah arrived in Madinah, everything was lit up on the day of his arrival; when on the day he died everything was darkened on his death.” He said, “We had not removed our hands from the Messenger of Allah, peace be upon him, (while removing the soil away from his body) before our hearts felt different.” Ubayy Ibn Ka‘b narrated: “We were with the Messenger of Allah, peace be upon him, and our faces were the same, but when he was taken we looked here and there.” Anas said: “Once the Messenger of Allah went to visit Umm Aiman and I went with him, andI offered him some drink there. Either he was fasting or he did not want it, so he refused to take it. Umm Aiman used to make the Messenger of Allah, peace be upon him, laugh. After the death of the Prophet, peace be upon him, Abu Bakr, may Allah be pleased with him, asked ‘Umar, may Allah be pleased with him: “Come with us to visit Umm Aiman”; when we reached there she started crying. They asked her: “What makes you cry? That which is with Allah is better for the Messenger of Allah.” She said: “By Allah, I don’t cry because I didn’t know that what is with Allah is better for his Messenger; I cry because the revelation has ceased from the sky.” Thus she drove them to cry, and they began to cry. And only Imam Muslim narrated it.

Abu Moosa narrated from the Prophet, peace be upon him, who he said: “Verily, if Allah wishes to have mercy upon a nation from His slaves He takes its Prophet before them, then He makes him a role model and a Salaf (predecessor) for it, which he will bear witness for. And if He wishes to destroy a nation He will punish it while its Prophet is alive and then cause it to perish, while he is looking at them with a sympathetic eye with its destruction when they rejected him and disobeyed his command.” Aws Ibn Aws narrated: The Messenger of Allah said: “From the best of your days is Friday, on this day Adam was created, on this day he was taken, on this day is the blowing (in the trumpet) and on this day is the collapsing (of the creation). So send abundant prayers upon me on this day, because your prayers will

be conveyed to me." They said: "O Messenger of Allah, how can our prayers reach you when you have perished? (.i.e. become decomposed bones)." He replied: "Verily, Allah has made it impermissible for the earth to consume the bodies of the Prophets."

A Mention of What Has Been Narrated Regarding Condolences With Him

'A'ishah, may Allah be pleased with her, narrated: The Messenger of Allah opened a door between him and the people or opened a curtain suddenly and the people were praying behind Abu Bakr. Then he praised Allah upon the good state he saw them in; hoping that Allah will succeed him with what he saw. Then he said, "O people; if anybody from the people or from the Believers is afflicted by a misfortune then let him remember his calamity by me (i.e. my death) instead of the calamity caused by other than me (i.e. other than my death). For none of my Ummah will be afflicted by a calamity greater than my calamity (i.e. the calamity caused by my death is a greater misfortune upon everyone due to the discontinuation of revelation and the differing and other evils).

Abu Hazim Al-Madani narrated: Verily, when Allah took the Messenger of Allah, peace be upon him, the Muhajiroon entered in groups praying upon him and then leaving. The Ansar also entered in the same way. Thereafter the people of Madinah entered. When the men finished, the women entered. And there were voices of despair from them, as usually occurs from them. After that there was deep silence in the house. Then suddenly a person said: Verily in Allah is comfort from every deceased, and a recompensation from every disaster, and a replacement for everything lost. And the repaid is the one who is repaid with reward, and the unfortunate is the one who is not repaid with reward.

Section Regarding What Has Been Narrated From the Knowledge of the People of the Book of the Day of His Death

Jareer Ibn 'Abdullah Al-Bajali narrated: I was in Yemen and I met two men from the people of Yemen, Dhu Kala' and Dhu Amr. I began to inform them from the Messenger of Allah. Then they said to me: If what you say is true then your companion has been gone since three years. He said: So I advanced and they advanced; while we were on the journey we saw some travelers before Madinah so we asked them, and then they replied: The Messenger of Allah has died and he left Abu Bakr as a successor and the people are righteous. He said: Then they said to me: Inform your friend that we came and that we may return if Allah, the Most Honored and High, wills. He said: And we returned to Yemen. When I arrived I informed Abu Bakr of their talk. He said: If only you could bring them!

Then after sometime, Dhu Amr said to me: O Jareer, you have a high repute over me, and verily I am going to tell you something. Verily, you, O people of the Arabs, you will always be in a state of goodness if and when your leader dies you come under the command of another. And if it is by the sword, then you will become kings and have the anger of kings and you will be pleased like the pleasure of kings.

Ka'b Ibn Adiyy narrated: I came to the Prophet, peace be upon him, in a delegation from the people of Al-Heerah. He explained the basics of Islam to us and we accepted Islam. Thereafter we went back to AlHeerah, and it wasn't long that (news) of the death of the Prophet came to us. My companions began to doubt and they said: If he was a Prophet he wouldn't have died. I said that have Prophets died before. I stayed firm upon my Islam.

Then I left and headed for Madinah, and I came across a monk and we would not be certain of a matter without him (i.e. without affirming from him). I said to him: Tell me about a matter that I intended, part of which has occurred in my chest. He said: Tell me any name from the names. I told him the name of Ka'b. He said: Throw it in this big book, which he had brought. So I threw Ka'b in it, then he looked in it and suddenly the description of the Prophet as I saw him, and suddenly he died at the time he died in.

He said: After this, I became stronger in my faith and went to Abu Bakr (May Allah be pleased with him) and informed him and stayed with him. Thereafter he sent me to Al-Muqawqis (a leader in Egypt) and then I returned. Later, ‘Umar also sent me. I came to him with his message and I came to him during the Battle of Al-Yarmook and I didn’t know of it. He said to me: Do you know that the Romans have killed the Arabs and humiliated them? I replied: No, I don’t know. He asked: Why? I replied: Verily, Allah promised his Prophet that He will make him victorious over every religion, and He doesn’t break His promise. He said: Verily, your Prophet has told you the truth, the Romans are going to die as Allah killed ‘Ad. He said: Then he asked me about the faces of the Companions of the Messenger of Allah, peace and blessings of Allah be upon him. When I told him about them, he sent a gift to ‘Umar, may Allah be pleased with him, and to them. And from those whom he sent gifts were ‘Ali, ‘Abdur- Rahman and AzZubair and I think he mentioned Al-‘Abbas. Ka‘b said: I was a partner with ‘Umar in clothing in Jahiliyyah (the pre-Islamic era of ignorance). And when the register was invented, he made me from the people of ‘Adiyy Ibn Ka‘b. This is a rare narration (ghareeb), in it is a great story and it is authentic.

Declaration that the Prophet Did Not Leave a Dinar, nor Dirham, or Slave Boy, or Slave Girl, or Sheep, or Camel and Nothing Else Which is Inherited.

Rather, he left a piece of land all of which he gave in charity for the sake of Allah. For, verily, the world in its totality is not worthy in his sight – as it is with Allah – to strive for or leave after him as a charity, may the prayers of Allah and peace be upon him and his brothers from the Prophets and Messengers, and many salutations forever till the Day of Judgment.

Al-Bukhari narrated: From Amr Ibn Al-Harith, who said: The Messenger of Allah did not leave a Dinar, nor Dirham, nor slave boy, nor slave except for his white mule which he used to ride, and his weapons and land that he gave to the wayfarers in charity.

‘A’ishah (May Allah be pleased with her), narrated: The Messenger of Allah did not leave a Dinar, nor Dirham, nor slave girl, nor slave boy, nor sheep or camel.

‘A’ishah (May Allah be pleased with her), said: The Messenger of Allah passed away while his shield was held ransom with a Jew for 30 (Sa‘ of wheat).

Anas narrated: The Messenger of Allah, peace be upon him, was invited to wheat bread and some soup. Anas said: I indeed heard the Messenger of Allah say: “By the One in Whose Hands is my soul, the family of the Prophet have never had a Sa’ (ancient measure of approx. 2.5 kg) of wheat, nor a Sa’ of dates.” And he had on that day nine wives and his shield was held in ransom with a Jew in Madinah and he took food from him. Then he couldn’t find anything to free it until he died.

Ibn ‘Abbas: That the Prophet, peace and blessings of Allah be upon him, looked at Uhud then said: “By the One in Whose Hands is my soul, it would not please me that the family of the Prophet had the amount of Uhud in gold; I would spend it in the way of Allah....” He said: Then he died and he did not leave a Dinar, or Dirham, or slave boy, or slave girl and he left his shield with a Jew for 30 Sa’ of wheat.

Ibn ‘Abbas narrated: ‘Umar entered upon the Prophet, peace be upon him, while he was on a rug that had left a mark on his body. He said: “O Prophet of Allah, were you to use a rug softer than this!” He replied: “What need do I have for this world? My example and that of this world is nothing but the example of a traveler who traversed on a hot day. Then he took shade under a tree for a part of the day and then continued and left it.” Ahmad was the only one who mentioned this and its chain is good. And it has a supporting evidence in the Hadith of Ibn ‘Abbas from ‘Umar, about the two women that allied against the Messenger of Allah and the story of Al-’Eela’. And the Hadith will be mentioned as well as others similar to it concerning his abstinence and his leaving of this world and his turning away from it

and his rejection of it. This is what proves what we have said that he did not have this world in his mind, i.e., he was not preoccupied with it.

Narrated by Malik Ibn Mighwal from Talhah, who said: I asked ‘Abdullah Ibn Abu Awfa: Did the Prophet make a Wasiyyah? He said: No. I said: How has the will been made obligatory on the people, or commanded with it? He replied: He made a Wasiyyah: the Book of Allah, the Most Honored, Most High.

Declaration that the Prophet said, ‘We are not to be inherited’

Abu Hurairah narrated that the Messenger of Allah, peace be upon him, said: “My inheritance is not to be divided; neither Dinar nor Dirham. That which I leave behind after spending on my wives and wages for my workers is for charity.” The wording is that of Al-Bukhari.

‘A’ishah, the Mother of the Believers, narrated: Verily, when the Messenger of Allah passed away, the wives of the Prophet wanted to send ‘Uthman (May Allah be pleased with him) to Abu Bakr (May Allah be pleased with him) to ask him for their inheritance. ‘A’ishah said: Did not the Messenger of Allah say: “We are not to be inherited, that which we leave is for charity?”

She also narrated that Fatimah and Al-‘Abbas came to Abu Bakr (May Allah be pleased with him)asking for their inheritance from the Messenger of Allah and they at the time were seeking his land from Fadak and his share from Khaibar. Abu Bakr told them: I heard the Messenger of Allah, peace and blessings of Allah be upon him, say: “We are not to be inherited, that which we leave is for charity, only the family of Muhammad eats from this wealth.” Abu Bakr said: By Allah, I will not leave a matter that I saw the Messenger of Allah do with it, except that I would do it. The narrator said: Then Fatimah boycotted him and did not speak to him till she died.

‘A’ishah also narrated similar to what has preceded, with the addition that when she passed away ‘Ali buried her at night without informing Abu Bakr and prayed upon her. ‘Ali had a status with the people during the life of Fatimah. When she died the people condoned him, so he sought to make amends with Abu Bakr and to make Bai‘ah with him, as he had not made Bai‘ah with him earlier. He sent a word to Abu Bakr saying, “Come to us and no one else should come to us with you,” and he hated that ‘Umar would come to him for what he knew of his harshness.

‘Umar said: “By Allah, do not enter upon them alone.” Abu Bakr replied: “And what may they do to me? By Allah, I will certainly go to them.” Then Abu Bakr (May Allah be pleased with him) left to meet him and ‘Ali (May Allah be pleased with him) testified and said: “We indeed know of your virtues that Allah has given you. And we did not compete with you in the good that Allah has given you, however you had taken control of the matter. And we saw due to our kinship with the Messenger of Allah that we have a share in this affair.” ‘Ali continued to talk until Abu Bakr (May Allah be pleased with him) cried.

He replied: “By the One in Whose Hands is my soul, indeed I prefer to hold ties with the kinship of the Messenger of Allah more than keeping my own ties of kinship. And as for that which has occurred between you and I in (the matter of) this wealth then I did not stray from goodness in this regard. And I did not leave a matter that the Messenger of Allah performed except that I did it.” ‘Ali said: “Your time for the Bai‘ah is tonight.”

When Abu Bakr (May Allah be pleased with him) prayed Dhuhr he ascended the pulpit and testified and mentioned the affair of ‘Ali not attending the Bai‘ah as well as the excuse that he mentioned. ‘Ali (May Allah be pleased with him) testified and then venerated the right of Abu Bakr and mentioned his virtues and his precedence (in accepting Islam). He mentioned that competing with Abu Bakr was not what made him do what he did. Then he got up, came to Abu Bakr (May Allah be pleased with him)

and made Bai‘ah with him. Thereafter the people turned to ‘Ali and said: “You have done well.” And the people became closer to ‘Ali when he recanted the matter with goodness.

So this is the Bai‘ah of ‘Ali (May Allah be pleased with him) with Abu Bakr (May Allah be pleased with him) after the death of Fatimah (May Allah be pleased with her) as an affirmation for the amendment that occurred between them. And it was the second, due to the Bai‘ah which we mentioned initially on the Day of Saqeefah as Ibn Khuzaimah narrated and Muslim Ibn Al-Hajjaj deemed authentic. ‘Ali did not boycott Abu Bakr in these six months, rather he used to pray behind him and attend his gatherings, and he rode with him to Dhul-Qassah as is going to be mentioned.

And it is mentioned in Saheeh Al Bukhari that Abu Bakr (May Allah be pleased with him) prayed ‘Asr after the death of the Messenger of Allah, then he exited the mosque and found Al-Hasan Ibn ‘Ali playing with children outside, and he carried him on his shoulders saying, “May my father be sacrificed for you! He looks like the Prophet, not similar to ‘Ali,” while Ali laughed. However, when the second Bai‘ah took place, some of the narrators believed that ‘Ali had not made the Bai‘ah before it, so he negated it. And the one who affirms takes precedence over the one that negates (a principle in the science of Fiqh) as preceded and has been established. And Allah (SWT) knows best.

As for Fatimah’s anger with Abu Bakr t, I don’t know the reason. If it was due to his prevention of her from what she asked of her inheritance, then he had already apologized with an excuse that has to be accepted, and that is what he narrated from her father the Messenger of Allah that he said, “We are not to be inherited, that which we leave is charity.” She was from those who follow the text of the legislator (Qur’an and Sunnah) which was not known to her before she asked for her inheritance, just as it was not known to the wives of the Prophet until ‘A’ishah, may Allah be pleased with her, informed them of it and they agreed with her upon that.

It should not be believed that Fatimah accused As-Siddeeq (May Allah be pleased with him) of what he informed her; she is above all that and he is far from that. How (could this be), when ‘Umar Ibn AlKhattab had agreed with him in narrating this Hadith and ‘Uthman Ibn ‘Affan, ‘Ali Ibn Abu Talib, Al-
‘Abbas Ibn ‘Abdul-Mutalib, ‘Abdur-Rahman Ibn ‘Awf, Talhah Ibn ‘Ubaidullah, Az-Zubair Ibn Al‘Awwam, Sa‘d Ibn Abu Waqqas, Abu Hurairah, may Allah be pleased with them all, and ‘A’ishah ! as we are going to clarify later. And (even) if As-Siddiq (May Allah be pleased with him) was the only one who narrated it, it would become incumbent upon everyone on Earth to accept it and to follow him in that. If her anger was due to her request from As-Siddiq due to these lands (which) were for charity and not inheritance, then her husband would look into it. Moreover, Abu Bakr had already apologized by saying (the summary of which was), that as he was the Caliph of the Messenger of Allah, it was obligatory for him to act as the Messenger of Allah used to and to take charge of what the Messenger of Allah took charge of. It was for this reason he said: “And verily, I will not leave a matter that the Messenger of Allah used to perform with it (wealth) except that I do so.”

He said: Then Fatimah boycotted him and did not speak to him till she died. This boycotting and condition opened manifest evil for the sect of the Rafidah (the Shia sect), and (led to acts of) sheer ignorance. Due to this uncalled for incident, they entered into what didn’t concern them. If they were to understand the matters as they were then, they would have known the virtue of As-Siddiq and accepted from him his reasoning which is obligatory upon everyone to accept.

However, they are a humiliated party and a lowly sect. They hold onto the ambiguities, and they leave the matters which are clear and affirmed with the Imams of Islam, from the Companions, Tabi‘oon and those after them from the recognized scholars in all times and countries. Besides, the scholars from the people of the house (family of the Prophet) have admitted the authenticity of what Abu Bakr judged with in this regard. Zaid Ibn ‘Ali Ibn Al-Husain Ibn ‘Ali Ibn Abu Talib said: “As for me, if I were in the place of Abu Bakr, I would have ruled with what Abu Bakr ruled in Fadak.”

Refutation of the Rafidah with Regard to the Inheritance and that Which They Used as Proof

The Rafidah spoke with ignorance in this regard and over-exerted themselves into that which they have no knowledge of, and denied that which they had no comprehension of and the interpretation of it that came to them. They entered into that which didn't concern them and some of them tried to reject the narration of Abu Bakr(May Allah be pleased with him)in that which we mentioned – (saying) that it is against the Qur'an, as in the Verse where Allah, the Most High, says: "And Sulaiman inherited Dawood" (Soorah An-Naml: 16). And as Allah, the Most High, says about Zakariyya that he said: "And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself a heir. Who will inherit me and inherit from the family of Ya'qoob. And make him, my Lord pleasing (to You)." (Soorah Maryam: 5-6)

This argumentation is futile from many angles: one of them is that by His statement: "And Sulaiman inherited Dawood" (Soorah An-Naml: 16)

By this, He only meant in kingship and prophethood i.e. We made him in charge after him over what he oversaw – in terms of kingship and controlling the masses and judging between Bani Isra'eel. And We made him a noble Prophet like his father and just as kingship and prophethood was combined for his father then similarly He made his son after him.

Material inheritance is not intended by this because Dawood, as many of the Mufassiroon (exegetes of the Qur'an) mentioned, had many sons; it has been estimated around a hundred. Why did he single out Sulaiman from amongst them if he intended material inheritance? Thus, the intended meaning is only the inheritance of standing after him in prophethood and kingship and that is why He says: "And Sulaiman inherited Dawood." He also says, "O people, we have been given from all things. Indeed, this is evident bounty." (Soorah An-Naml: 16) and the Verses that come after it. And we have mentioned this a number of times in our book, Tafseer, which is sufficient.

As for the story of Zakariyyah, indeed he was from the noble Prophets, and this world was considered lowly by him, how could he ask Allah for a child to inherit him in his wealth? He was only a carpenter, he ate from the earning of his hands as Al-Bukhari narrated, and he didn't save from it more than his daily provision of food, for him to ask Allah for a child to inherit his wealth from him (would be plausible) if he had wealth. He only asked for a righteous child to inherit him in prophethood and to see the interests of Bani Isra'eel and drive them to uprightness.

And for this reason Allah, the Most High, says:

Kaf- Ha-Ya-'Ain-Sad. (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings). (This is) a mention of the Mercy of your Lord to His slave Zakariyyah. When he called out to his Lord (Allah) a call in secret, saying: "My Lord! Indeed my bones have grown feeble, and gray hairs have spread on my head, and I have never been unblest in my invocation to You, O my Lord! And, verily, I fear my relatives after me, since my wife is barren. So give me from Yourself an heir, who shall inherit me, and inherit (also) the posterity of Ya'qoob (inheritance of the religious knowledge and prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are well-pleased!
(Soorah Maryam: 1-6)

The rest of the story follows (after these Verses). He said: An heir who shall inherit from me, and inherit (also) the posterity of Ya'qoob, i.e. prophethood as we established in the Tafseer (Tafseer Ibn Katheer). It has been mentioned in the narration of Abu Salamah from Abu Hurairah from Abu Bakr that indeed the Messenger of Allah, peace and blessings of Allah be upon him, said: "The Prophet is not inherited".

This is a generic noun that encompasses all of the Prophets and At-Tirmidhi declared the Hadith to be good. And in another Hadith it is said, “We, the family of the Prophets, are not inherited.”

And the second angle: Indeed the Messenger of Allah was particularized with ordainments that the other Prophets did not share with him, as we are going to single out a chapter for it at the end of the Seerah, insha’Allah. So if it is hypothesized, that Prophets other than him were to be inherited – which is not the case – then what we mentioned from the Companions, from them the four Imams; Abu Bakr, ‘Umar, ‘Uthman and ‘Ali, may Allah be pleased with them, a clarification of this rule being specific for him.

And the third: Indeed acting on this Hadith is obligatory and ruling by it requisite as the Caliphs (first four) ruled by it. The scholars affirmed its authenticity whether it was from his particular characteristics or not. For he said, “We are not inherited from; that which we leave is for charity.” It can be understood from the point of wording that his statement, “That which we leave is for charity,” is the news (khabar) from his ordainment or the ordainment of all the Prophets before him also, which preceded and is the apparent meaning. If it could be understood initiating his will, it is as though he said: we are not inherited from because all of what we leave is for charity and so he is particularized from the point of rendering all of his wealth for charity.

The first understanding is more apparent and is the path that the majority of the scholars followed.

The second meaning could be strengthened by what has preceded from the Hadith of Malik and others narrated by Abu Hurairah, indeed the Messenger of Allah said: “My inheritors are not to have a single Dinar. That which I leave after the spending on my wives and the wages of my workers is for charity.” And this wording has been collected in the Saheehain and it refutes the distortion of the ignorant ones of the Shias in the narration of this Hadith, who say, ”We did not leave charity,” making the particle “Ma” (Arabic particle of the Hadith) for the purpose of negation. Then how does one deal with the first part of the Hadith and it is his statement: “We are not inherited. And with this narration: “That which I leave after the spending on my wives and the wages of my workers is for charity.”.The affair of this person is similar to what is narrated from some of the Mu‘tazilah that he read to a Shaikh from Ahlus-Sunnah: “And Allah spoke to Moosa directly” (Soorah An-Nisa’: 164) by making the word “Allah” the object of the verb (meaning that Moosa spoke to Allah). So his Shaikh said to him: “Woe be unto you! How do you deal with his statement the Most High: ‘And when Moosa arrived at our appointed time and his Lord spoke to him’.” (Soorah Al-A‘raf: 143)

The point is that it is obligatory to act upon his statement, “We are not inherited, what we leave is for charity,” on every possibility that the wording holds and the (apparent) meaning, because it is a limitation of the generality of the Verse of inheritance and his exclusion from it either by himself or with his brothers from the Prophets u.

A Mention of His Wives (Peace and Blessings of Allah be upon him) and their children - may Allah be pleased with them

Allah (SWT) says:

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honorable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification. And remember (O you, the members of the Prophet’s family, the graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet’s Sunnah legal ways, etc. so

give your thanks to Allah and glorify His Praises for this Qur’an and the Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.” (Soorah Al-Ahzab: 32-34)

There is no difference of opinion that the Prophet, peace and blessings of Allah be upon him, passed away having nine (wives) and they are: ‘A’ishah Bint Abu Bakr As-Siddiq At-Taimiyyah, Hafsah Bint ‘Umar Ibn Al-Khattab Al-Adawiyyah, Umm Habeebah Ramlah Bint Abu Sufyan Sakhr Ibn Harb Ibn Umayyah
Al-Umawiyyah, Zainab Bint Jahsh Al-Asadiyyah, Umm Salamah Hind Bint Abu Umayyah AlMakhzoomiyyah, Maimoonah Bint Al-Harith Al-Hilaliyyah, Sawdah Bint Zam‘ah Al- Amiriyyah, Juwairiyah Bint Al-Harith Ibn Abu Dirar Al-Mustaliqiyah, Safiyyah Bint Huyayy Ibn Akhtab AnNadariyyah Al-Isra’eeliyyah Al-Harooniyyah - may Allah be pleased with them and please them.

He had two slave girls, and they were Mariyah Bint Sham‘oon Al-Qibtiyyah Al-Misriyyah from Koorah Ansina and she was the mother of his son Ibraheem and Raihanah Bint Sham‘oon Al-Quraziyyah who accepted Islam, then he freed her and she returned to her family. And there are some people who said that she went into hiding with them. And Allah (SWT) knows best.

As for the mention in detail and order with regards to who was first and so on, from the words of the Imams, Qatadah narrated: The Messenger of Allah had fifteen women. He entered upon thirteen from them and he had eleven at one time and left nine when he died. Thereafter he mentioned the nine which we mentioned.

‘A’ishah narrated similarly as she said: The two women that he did not allow to enter were: Amrah Bint Yazeed Al-Ghifariyyah and Ash-Shanba’. As for Amrah, when he was alone with her and removed her clothes and saw that she had leprosy and he left her and gave her the dowry. And she became impermissible for others (to marry). As for Ash-Shanba’, when she was made to enter upon him she wasn’t at ease so he left her until she would feel comfortable. Then, when Ibraheem died suddenly she said: “If he was a Prophet his child would not have died.” So he divorced her and gave her the dowry and she became impermissible for others. She said: The ones who cohabited with him were: ‘A’ishah, Sawdah, Hafsah, Umm Salamah, Umm Habeebah, Zainab Bint Jahsh, Zainab Bint Khuzaimah, Juwairiyah, Safiyyah, Maimoonah and Umm Shareek.

I say: And in Saheeh Al-Bukhari Anas narrated: Verily, the Messenger of Allah would visit his wives and they were eleven women. It is commonly mentioned that he did not enter upon Umm Shareek as its clarification is forthcoming, however, the meaning of the eleven that he would visit are the nine previously mentioned and the two maids Mariyah and Raihanah.

The first woman that the Messenger of Allah, peace and blessings of Allah be upon him, married was Khadeejah Bint Khuwailid Ibn Asad Ibn ‘Abdul-‘Uzza Ibn Qusayy. Her father married her to him before his Prophethood.

In a narration Az- Zuhri said: The age of the Messenger of Allah the day he married Khadeejah was 21 years, and it has also been mentioned as 25 years, the time the Ka‘bah was rebuilt. And Al-Waqidi also mentioned it and added that she was 45 years old. Others from the people of knowledge said the Messenger of Allah was 30 years of age. And narrated by Hakeem Ibn Hizam that: The age of the Messenger of Allah the day he married Khadeejah was 25 and she was 40 years old.

And narrated by Ibn Abbas: She gave birth to Al-Qasim, and by him he was nicknamed (Abul-Qasim), and At-Tayyib, At-Tahir, Zainab, Ruqayyah, Umm Kulthoom and Fatimah.

I say she was the mother of all his sons with the exception of Ibraheem; he was from Mariyah as we are going to mention. Then he spoke about every daughter from the daughters of the Messenger of Allah and who married her, the brief outline of it is: Zainab was married to Abul’Aas Ibn Ar-Rabee‘ Ibn ‘Abdul‘Uzza Ibn ‘Abd Shams Ibn ‘Abd Manaf, and he was Khadeejah’s nephew. His mother was Halah

Bint Khuwailid. She gave birth to his son ‘Ali and a daughter called Umamah Bint Zainab. ‘Ali Ibn Abu Talib married her after the death of Fatimah and died while she was with him, then she married Al-Mugheerah Ibn Nawfal Ibn Al-Harith Ibn ‘Abdul-Muttalib after him.

As for Ruqayyah, ‘Uthman Ibn ‘Affan married her; she gave birth to his son ‘Abdullah and was nicknamed after him initially, then he nicknamed himself with the name of his son ‘Amr. Ruqayyah died when the Messenger of Allah was in Badr. And when Zaid Ibn Harithah came with the glad tidings (of victory) he found that they had just leveled the soil on her body. And ‘Uthman stood by her nursing her so the Messenger of Allah gave him his share and reward. Thereafter he married him to her sister Umm Kulthoom and for that reason he was nicknamed: Dhun-Noorain (possessor of two lights). She also passed away in the lifetime of the Messenger of Allah, peace be upon him.

The Messenger of Allah, peace be upon him, married her daughter, Fatimah, to his nephew ‘Ali Ibn Abu Talib Ibn ‘Abdul-Muttalib. ‘Ali entered upon her after the Battle of Badr as we have mentioned. She gave birth to Hasan and he (‘Ali) was nicknamed with his name, and Husain, and Husain was martyred in the land of Iraq.

I say it is also said Muhsin (his son).

His daughter Zainab was married to the son of her uncle, ‘Abdullah Ibn Ja‘far, and she gave birth from him to ‘Ali and ‘Awn and died while married to him. As for Umm Kulthoom, the Leader of the Believers, ‘Umar Ibn Al-Khattab married her, and she gave birth to Zaid from him and he died while married to her. Later, after him she married with the sons of her uncle, one after the other. She married ‘Awn Ibn Ja‘far, then after his death his brother, Muhammad, married her. Then after the death of Muhammad, their brother, ‘Abdullah Ibn Ja‘far, married her; she died while married to him.

Az-Zuhri said: Khadeejah married two men before the Messenger of Allah; the first of them was ‘Ateeq Ibn ‘Abid Ibn Makhzoom. The second was Abu Halah At-Tamimi. She gave birth to Hind and Zainab from him. Ibn Ishaq related that after the death of ‘Abid Abu Halah, she was married to An-Nabbash Ibn Zurarah, from the sons of ‘Amr Ibn Tameem, the ally of the Banu Abdud-Dar. She gave birth to a boy and a girl. Later, An-Nabbash also died. Then she married the Messenger of Allah and gave birth to his four daughters and sons Al-Qasim, At-Tayyib, At-Tahir. The sons passed away in infancy. The Messenger of Allah didn’t marry anyone else while she was alive.

Az-Zuhri said: After Khadeejah, the Messenger of Allah, peace be upon him, married ‘A’ishah Bint Abu Bakr Ibn ‘Abdullah Ibn Abu Quhafah, ‘Uthman Ibn Amir Ibn Amr Ibn Ka‘b Ibn Sa‘d Ibn Taim Ibn Murrah Ibn Ka‘b Ibin Lu’ayy Ibn Ghalib Ibn Fihr Ibin Malik Ibn An-Nadr Ibn Kinanah. After Khadeejah, the Messenger of Allah, peace and blessings of Allah be upon him, did not marry any virgin except ‘A’ishah but she did not bear him any child.

I say: She did not give birth to any child for him and it is said that she had a miscarriage of a son, the Messenger of Allah named him Abdullah. That is why she is nicknamed Umm (mother of) ‘Abdullah. The child of her sister, Asma’, from Az- Zubair Ibn Al-‘Awwam was nicknamed ‘Abdullah.

I say: Indeed the Messenger of Allah married Sawdah before ‘A’ishah as Ibn Ishaq mentioned. And Allah (SWT) knows best. And we already mentioned the description of his marriage with them before the Migration (Hijrah) and not entering upon ‘A’ishah until after the Hijrah.

He married Hafsah Bint ‘Umar Ibn Al-Khattab; She was earlier married to Khunais Ibn Hudhafah Ibn Qais Ibn ‘Adiyy Ibn Hudhafah Ibn Sahm Ibn ‘Amr Ibn Husais Ibn Ka‘b Ibn Lu’ayy. Khunais had died as a Believer.

He said: The Messenger of Allah married Umm Salamah Hind Bint Abu Umayyah Ibn Al-Mugheerah Ibn ‘Abdullah Ibn ‘Umar Ibn Makhzoom. Before him, she was married to the son of her uncle, Abu Salamah ‘Abdullah Ibn ‘Abdul-Asad Ibn Hilal Ibn ‘Abdullah Ibn ‘Umar Ibn Makhzoom.

He said: And he married Sawdah Bint Zam‘ah Ibn Qais Ibn ‘Abd Shams Ibn ‘Abd Udd Ibn Nasr Ibn Malik Ibn Hisl Ibn Amir Ibn Lu’ayy. Before getting married to the Messenger of Allah, she was married to As-Sakran Ibn ‘Amr, the brother of Suhail Ibn ‘Amr Ibn ‘Abd Shams. He died as a Muslim after their return from Al-Habashah (Ethiopia or Abyssinia and surrounding areas) to Makkah, may Allah be pleased with them.

He said: He married Umm Habeebah Ramlah Bint Abu Sufyan Ibn Harb Ibn Umayyah Ibn ‘Abd Shams Ibn ‘Abd Manaf Ibn Qusayy. Before the Messenger of Allah, she was married to ‘Ubaidullah Ibn Jahsh Ibn Ri’ab from the tribe of Asad Ibn Khuzaimah. He died as a Christian in Abyssinia. The Messenger of Allah sent ‘Amr Ibn Umayyah Ad-Damri to her there, then he proposed to her through him and then ‘Uthman Ibn ‘Affan married her to him. This is what he said. However, Khalid Ibn Sa‘eed Ibn Al-‘As and Najashi, the ruler of Abyssinia, paid her the dowry of 400 Dinars and sent Shurahbeel Ibn Hasanah with her. And we already have mentioned all of that in detail.

He said: He married Zainab Bint Jahsh Ibn Ri’ab Ibn Asad Ibn Khuzaimah, and her mother was Umaimah Bint ‘Abdul-Muttalib, the paternal aunt of the Messenger of Allah. Earlier, she was married to Zaid Ibn Harithah, the slave of the Messenger of Allah, peace be upon him. She was the first of his wives to follow him in death and the first who had a bier made over her; Asma’ Bint ‘Umais made it for her as she saw in Abyssinia.

He said: And he married Zainab Bint Khuzaimah and she was from the tribe of Banu ‘Abd Manaf Ibn Hilal Ibn Amir Ibn Sa‘sa‘ah and she was called Ummul-Masakeen. She was previously married to ‘Abdullah Ibn Jahsh Ibn Ri’ab, who was killed on the Day [Battle] of Uhud. She could not stay with the Messenger of Allah, peace be upon him, except for a short time as she passed away.

Yoonus said narrating from Muhammad Ibn Ishaq that she was married to Al-Husain Ibn Al-Harith Ibn ‘Abdul- Muttalib Ibn ‘Abd Manaf, or his brother, At-Tufail Ibn Al-Harith.

Az-Zuhri said: The Messenger of Allah, peace be upon him, married Maimoonah Bint Al-Harith Ibn Hazn Ibn Bujair Ibn Al-Huzam Ibn Ruwaibah Ibn ‘Abdullah Ibn Hilal Ibn Amir Ibn Sa‘sa‘ah. She is the one who offered herself (for marriage without dowry and guardian).

I say: The truth is that indeed the Messenger of Allah proposed to her and the mediator between them was Abu Rafi‘, his slave, as we explained in detail in Umratul-Qada’. Az-Zuhri said: She had married two men before the Messenger of Allah, first of them was Ibn Abd Yaleel. Saif Ibn ‘Umar said in his narration: She was married to ‘Umair Ibn ‘Amr from the tribe of Uqdah from Thaqeef Ibn ‘Amr AthThaqafi. He died and then she married Abu Ruhm Ibn ‘Abdul-‘Uzza Ibn Abu Qais Ibn Abd Wudd Ibn Nasr Ibn Hisl Ibn Amir Ibn Lu’ayy.

He said: And he captured Safiyyah Bint Huyayy Ibn Akhtab from the tribe of An-Nadeer on the Day of Khaibar when she was the bride of Kinanah Ibn Abul-Huqaiq. Saif Ibn ‘Umar claimed in his narration that she was married to Sallam Ibn Mishkam before Kinanah. And Allah (SWT) knows best. He said: So these are the eleven women upon whom he entered. Az-Zuhri said: The Messenger of Allah, peace and blessings of Allah be upon him, married Al- ‘Aliyah Bint Zabyan Ibn ‘Amr from the tribe of Abu Bakr Ibn Kilab and entered upon her, and (then) divorced her. Al-Baihaqi said: This is how it is mentioned in my book and in a narration other than his: He did not enter upon her, then he divorced her. He said: The Prophet peace be upon him, married the sister of the tribe of Al-Jawn Al-Kindi, and they are the allies of the tribe of Fazarah, then she sought refuge in Allah from him so he said: “You have sought refuge in a Great One (Allah), go back to your family.” So he divorced her and did not enter upon her. He said: The Messenger of Allah had a slave girl called Mariyah; she gave birth to

Ibraheem from him. Then he passed away in infancy. He had a slave girl called Raihanah Bint Sham‘oon from the People of the Book from Khunafah tribe - and they were a subdivision of the tribe of Quraizah. The Messenger of Allah freed her but they claim that she went into hiding.

And Al-Hafiz Ibn ‘Asakir narrated with his chain of narrations from ‘Ali Ibn Mujahid: Verily, the Messenger of Allah married Khawlah Bint Al- Hudhail Ibn Hubairah At-Taghlibi, and her mother was Khirniq Bint Khaleefah, the sister of Dihyah Ibn Khaleefah. And she was brought to him from Ash-Sham, and she died during the journey. Then he married her maternal aunt, Sharaf Bint Fadalah Ibn Khaleefah. She was brought to him from Ash-Sham but she also died during the journey. Yoonus Ibn Bukair mentioned from Muhammad Ibn Ishaq: And the Messenger of Allah, peace be upon him, married Asma’ Bint Ka‘b Al-Jawniyyah and did not enter upon her, and he divorced her. Then he married ‘Amrah Bint Yazeed from the women of Kilab tribe (Al-Waheed subdivision tribe). Earlier, she was married to AlFadhl Ibn ‘Abbas Ibn ‘Abdul-Muttalib before him. After marrying her, the Messenger of Allah, divorced her and didn’t enter upon her. Al-Baihaqi said: So these two are the ones that Az-Zuhri mentioned and did not name them.

Al-Baihaqi narrated from Ash-Sha‘bi, who said: The women offered themselves to the Messenger of Allah. After marrying them, he entered upon some of them and left others and then didn’t go near them till the day he died. And they didn’t marry after him, from them was Umm Shareek. That is the statement of Allah, the Most High:

“You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing. (Soorah Al-Ahzab: 51)

Al-Baihaqi said we have narrated from Hisham Ibn ‘Urwah from his father, who said: Khawlah Bint Hakeem is from those who offered themselves (for marriage) to the Messenger of Allah.

Those Whom the Messenger of Allah Proposed but Did Not Marry

Umm Hani’ Fakhitah Bint Abu Talib narrated that the Messenger of Allah asked for her hand, but she mentioned that she had small children so he left her and said: “The best women among the camel riders are the righteous women of Quraish, the most kind to their young ones and the most caring of their husbands’ property.”

Abu Hurairah narrated that the Messenger of Allah proposed to Umm Hani’ Bint Abu Talib then she said:
“O Messenger of Allah, verily, I have become old and I have children.”

Ibn ‘Abbas narrated: Laila Bint Al-Khateem went to the Messenger of Allah while he had his back to the sun so it shone on his shoulder, then he said: “Who is this whose food is the black (dates)?” And he used to say this often. Then she replied: “I am the daughter of the one who feeds the birds and the one who is like the wind [i.e. generous], I am Laila Bint Al-Khateem, I came to offer myself to you, will you marry me?” He replied: “I have done (so).” Then she returned to her people and said: “I have indeed married the Prophet”. They said: “What a bad thing you have done, you are a selfless woman and the Messenger of Allah has women who protect him jealously so he will curse you, so ask for demission.” Thereafter she returned and said: “Demit me, O Messenger of Allah“. He demitted her.

Then she married Mas‘ood Ibn Aws Ibn Sawad Ibn Zafar and she gave birth to a child from him, then one day when she was having a bath in one of the gardens in Madinah when suddenly a black wolf pounced on her and injured her, thereafter she died.

Ibn ‘Abbas narrated: Duba‘ah Bint Amir Ibn Qurt was married to ‘Abdullah Ibn Jud‘an, then he divorced her. Hisham Ibn Al-Mugheerah married her after him, and she gave birth to Salamah from him and she was a big beautiful woman with plentiful hair that enveloped her body. Then the Messenger of Allah proposed to her through her son Salamah so he said: “May I ask her permission?” It was said to the Prophet: “She has become old.” Thereafter her son came to her and sought her permission. She replied: “O my son, do you ask permission with regards to the Messenger of Allah?” Her son returned and remained quiet and didn’t return an answer to the Messenger of Allah, it was as though he saw that she had become old, the Prophet too did not speak about her.

Ibn Abbas narrated: “The Messenger of Allah proposed to Safiyyah Bint Bashamah Ibn Nadlah Al‘Anbari. She had been taken prisoner, so the Messenger of Allah gave her a choice and said: “If you wish me or if you wish your husband.” So she said “Rather my husband”, then he set her free whereupon the tribe of Banu Tameem cursed her.

And from those who he proposed to and did not marry is Jamrah Bint Al-Harith Ibn ‘Awf Ibn Abu Harithah Al-Muzani. Her father said: “She has a defect”, when she didn’t have one. Then he returned to her and she was afflicted with leprosy.

He said: And he proposed to Umm Habeebah Bint Al-‘Abbas Ibn ‘Abdul-Muttalib. Then he found that her father was her brother from breast-feeding, Thuwaibah, the maid of Abu Lahab.

These are his wives and they are categorized into three groups: First those he entered upon and died leaving them behind, and they are nine which was the initial mention of them and they were inviolable after his death (in marital terms) by actual consensus known from the religion by necessity and their waiting period ended with the end of their lives.

Allah, Most High, said:

“And it is not (right) for you that you should annoy Allah’s Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity. (Soorah Al-Ahzab: 53)

In the second category are those whom he entered upon and divorced in his lifetime, so is it (considered) permissible to marry them after the end of their waiting period ? There are two opinions of the scholars in its regard; one of them is no, due to the generality of the Verse which we mentioned. And the second (opinion) is yes; because of the Verse of At-Takhyeer and it is his statement: “O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitte, then come, I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (gooddoers) among you an enormous reward.” (Soorah Al-Ahzab: 28,29)

The scholars said: If she was not permissible for anyone else to marry after his divorce of her there wouldn’t be any benefit in giving her the choice between this world and the Hereafter. This is because if his divorce of her didn’t allow anyone else to marry her there wouldn’t be any benefit for her, and this is a strong (argument). And Allah (SWT) knows best.

As for the third category, they are the ones whom he married, then divorced before entering upon them., Then it is not allowed for anyone else to marry them and I do not know of a debate in this category. As for the ones whom he proposed and didn’t marry, it is within her rights to marry. And a chapter is to come in “The Book of Particular Characteristics” (of the Prophet) in relation to this. And Allah (SWT) knows best.

A Mention of His Slave Girls

The Messenger of Allah, peace be upon him, had two slave girls. One of them was Mariyah Bint Sham‘oon Al-Qibtiyyah. The leader of Alaxandria, Juraij Ibn Meena (Viceroy of Egypt), had given her to him. He also gave her sister Seereen. Abu Nu‘aim mentioned that he gave her among four maids - And Allah (SWT) knows best – an emasculated slave boy called Ma’boor and a mule called Ad- Duldul, so he accepted his gifts and chose Mariyah for himself. She was from a village in Egypt known as Hafn from Koorah ’Ansina and Mu‘awiyah Ibn Abu Sufyan removed the land tax levied on the people of the land during the days of his leadership as a means of distinguishing it because it bore a son from the Messenger of Allah and he was Ibraheem. They said Mariyah was white and beautiful, the Messenger of Allah was pleased with her and loved her. She was precious to him especially after she gave birth to Ibraheem, his son. And as for her sister Seereen, the Messenger of Allah gave her to Hassan Ibn Thabit. She gave birth to his son ‘Abdur-Rahman Ibn Hassan.

As for the emasculated slave boy, Ma’boor, he used to enter upon Mariyah and Seereen without permission as was the tradition in Egypt. Thereafter some of the people spoke about her due to that and didn’t realize that he was emasculated until it was made known on the basis that we are going to clarify shortly insha’Allah.

And as for the mule, the Messenger of Allah, peace be upon him, used to ride it and from what is apparent – And Allah (SWT) knows best – it is the one that he rode in battle on the Day of Hunain. The mule grew old and lived long; it was even with ‘Ali Ibn Abu Talib in the days of his reign and when he died it was with ‘Abdullah Ibn Ja‘far Ibn Abu Talib and grew old and wheat was ground for it to eat.

And from the wives is Raihanah Bint Zaid from the tribe of An-Nadeer and it is also said that she was from the tribe of Quraizah. Az-Zuhri narrated: The Messenger of Allah captured Raihanah from the tribe of Quraizah, then he freed her so she returned to her family.

Qatadah said: The Messenger of Allah had two slave girls, Mariyah Qibtiyyah and Rubaihah – or Raihanah – Bint Sham‘oon Ibn Zaid Ibn Khunafah from the tribe of ‘Amr Ibn Quraizah. She was with the son of her uncle called ‘Abdul-Hakam, according to what reached me and died before the Prophet.

A Mention of His Children (Peace and Blessings of Allah be upon him)

There is no difference of opinion that all of his children were from Khadeejah Bint Khuwailid with the exception of Ibraheem; he was from Mariyah Bint Sham‘oon Qibtiyyah.

Ibn Abbas he said: The oldest of the Messenger of Allah’s offspring was Al-Qasim, then Zainab, then ‘Abdullah, then Umm Kulthoom, then Fatimah and then Ruqayyah. Al-Qasim died and he was the first of his children to die in Makkah, thereafter ‘Abdullah died.

Mariyah gave birth to Ibraheem in Madinah in Dhul-Hijjah in the 8th year after the Hijrah, and he died when he was 18 months old.

Abul-‘As Ibn Ar-Rabee‘ married Zainab and she gave birth to ‘Ali and Umamah from him. She is the one that the Messenger of Allah used to carry her in the prayer, when he would prostrate he would put her down and when he would stand up, he would carry her. And maybe that was after the death of her mother in the Year 8 after the Hijrah, based on what Al-Waqidi, Qatadah, ‘Abdullah Ibn Abu Bakr Ibn Hazm and others have mentioned. And it is as though she was a young child. And Allah (SWT) knows best.

‘Ali Ibn Abu Talib(May Allah be pleased with him)married her after the death of Fatimah based on what is to come insha’Allah. And the death of Zainab was in Year 8 A. H.. Qatadah mentioned it from ‘Abdullah Ibn Abu Bakr Ibn Hazm, Khaleefah Ibn Khayyat, Abu Bakr Ibn Abu Khaithamah and others.

Qatadah said from Ibn Hazm: in the beginning of the 8th year A.H. Hammad Ibn Salamah mentioned from Hisham Ibn ‘Urwah from his father that when she was migrating a man pushed her so she fell on a rock and had a miscarriage. She remained ill till she died, thereafter they believed that she died as a martyr.

As for Ruqayyah, the son of her paternal uncle ‘Utbah Ibn Abu Lahab, married her first just as his brother ‘Utaibah Ibn Abu Lahab married Umm Kulthoom. Thereafter they divorced before entering upon them out of hatred of the Messenger of Allah when Allah (SWT) revealed:

“Perish the two hands of Abu Lahab, and perish he! His wealth and his children will not benefit him! He will be burned in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sa‘dan which she used to put on the way of the Prophet), or use to slander him). In her neck is a twisted rope of Masad
(palm fiber) (Soorah Masad: 1-5)

Then ‘Uthman Ibn ‘Affan (May Allah be pleased with him) married Ruqayyah and migrated with her to Abyssinia and it is said that he was the first to migrate there. Thereafter, they returned to Makkah as we mentioned earlier and then migrated to Madinah. She gave birth to his son ‘Abdullah who reached 6 years of age, then a rooster pecked him in his eyes and he died. He was nicknamed by him initially (Abu ‘Abdullah), thereafter he was nicknamed with his son (son’s name) ‘Amr and he died when the Messenger of Allah was victorious in Badr, the Day of Criterion, the day the two parties met. And when the bringer of good news - who was Zaid Ibn Harithah – came to Madinah he found that they had just leveled the soil on her grave.

‘Uthman had stayed behind to nurse her by the command of the Messenger of Allah, peace and blessings of Allah be upon him, and the Prophet gave him his share and reward (from the war booty). Thereafter he married her sister Umm Kulthoom also to him upon his return and for this reason he was known as the “possessor of two lights”. She died in Sha‘ban in Year 9 A.H. and didn’t have any children from him. The Messenger of Allah said: “If I had a third (daughter) I would have indeed married her to ‘Uthman.”And in another narration the Messenger of Allah said: “If they were 10 (daughters) I would have indeed married them to ‘Uthman.” As for Fatimah, she was married to the son of her paternal uncle - ‘Ali Ibn Abu Talib - in Safar Year 2 A.H. She gave birth to Al-Hasan and Al-Husain - and it is said Muhsin (also) - and she gave birth to Umm Kulthoom and Zainab from him. ‘Umar Ibn Al-Khattab indeed married Umm Kulthoom Bint ‘Ali Ibn Abu Talib in the era of his reign, from Fatimah and was extremely generous to her. He gave her 40,000 Dirhams (in dowry) due to her lineage from the Messenger of Allah. Then she gave birth to Zaid Ibn ‘Umar Ibn Al-Khattab from him. When ‘Umar Ibn Al-Khattab was killed the son of her paternal uncle ‘Awn Ibn Ja‘far married her after him and died while (married) to her. Then his brother ‘Abdullah Ibn Ja‘far succeeded him then she died while (married) to him.

Then ‘Abdullah Ibn Ja‘far married her sister Zainab Bint ‘Ali from Fatimah and she also died while married to him. Fatimah passed away six months after the Messenger of Allah based on the most authentic opinions and this is affirmed from ‘A’ishah, the Mother of the Believers, in the Saheeh.

As for Ibraheem, he was from Mariyah Qibtiyyah as we have mentioned, and his date of birth was in Dhul-Hijjah, Year 8 A.H. Anas Ibn Malik narrated: “If Ibraheem, the son of the Prophet, was to live he would have been a truthful prophet.” Abu Ya‘la narrated from Anas: “I didn’t see anyone more merciful to the children than the Messenger of Allah. Ibraheem was fed in ‘Awali of Madinah. And he would go while we were with him, then enter the house and it would indeed be smoky and the husband of the feeder was a blacksmith. So he would take him and kiss him, and then return.” ‘Amr said: “When Ibraheem passed away the Messenger of Allah said: “Verily Ibraheem is my son and he died on my chest. And he indeed has breast feeders who will complete his feeding in paradise.” And Al-Waqidi said: “Ibraheem, the son of the Messenger of Allah, passed away on Tuesday after 10 days had passed

from Rabee‘ ul-Awwal in Year 10 A.H. when he was 18 months old in the tribe of Banu Mazin Ibn An-Najjar in the house of Umm Burdah Bint Al-Mundhir, and was buried in Al-Baqee‘.”

I say: We previously mentioned that the sun eclipsed the day he died. The people said: It has eclipsed for the death of Ibraheem. On hearing this the Messenger of Allah, peace be upon him, said in his sermon: “Verily, the sun and the moon are two signs from the Signs of Allah, the Greatest and Almighty. They do not eclipse for the death of anyone nor his death.”

A Mention of His Slave Boys and Slave Girls. And a Mention of His Workers and Entrusted Scribes (of Qur’anic Verses)

They are presented here in alphabetical order of their names and a mention of some of their stories. Let us mention what he mentioned with some additions and deductions.

From them:

Usamah Ibn Zaid Ibn Harithah from the adopted children of the Messenger of Allah Abu Zaid Al-Kalbi and it is said: Abu Yazeed, and it is said: Abu Muhammad the adopted child of the Messenger of Allah and son of his adopted child, his beloved and son of his beloved.

His mother was Umm Aiman, her name was Barakah and she was the nursemaid of the Messenger of Allah in his youth and from the first of those who believed in him after his Prophethood. The Messenger of Allah made Zaid in command in the last days of his life when he was 18 or 19 years old. And he passed away when he was the leader of a big army.

When the Messenger of Allah entrusted Zaid Ibn Harith with the flag of leadership some of the people objected to his choice. So the Messenger of Allah addressed and said in his speech: “If you defame his leadership then you have indeed defamed the leadership of his father before. And by Allah he indeed has the characteristics for leadership and he was indeed from the most beloved of the creation to me and indeed this (person) is from the most beloved of creation to me after him.” And it is in the Saheeh from the Hadith of Moosa Ibn Uqbah from Salim, from his father.

It has been affirmed in Saheeh Al-Bukhari that Usamah (May Allah be pleased with him) narrated: The Messenger of Allah would take me and Al-Hasan and would say: “O Allah, I indeed love them so love them.”

This is the reason that when ‘Umar Ibn Al-Khattab distributed some money to people he also allocated to Usamah some money and allocated to his son ‘Abdullah Ibn ‘Umar some amount. When he was asked about it, he replied: “Indeed he was more beloved to the Messenger of Allah than you and his father was more beloved to the Messenger of Allah than your father.”Narrated by Usamah: “Verily, the Messenger of Allah placed him behind him on a donkey laden with velvet when he went to visit Sa‘d Ibn ‘Ubadah before the Battle of Badr.”

From them was Aslam and it is said, Ibraheem and it has been mentioned, Thabit.

And it is mentioned Hurmuz Abu Rafi‘ Al-Qibti.

He accepted Islam before Badr and did not take part in it because he was with his masters in Makkah - the family of Al-‘Abbas. Thereafter, he migrated and took part in Uhud and (the battles) after it. He was a writer (of Qur’anic Verses and letters) and wrote for ‘Ali Ibn Abu Talib in Al-Kufah as Al-Mufaddal Ibn Ghassan Al-Ghallabi mentioned. And he participated in the conquest of Egypt in the days of ‘Umar. He was initially owned by the family of Al-‘Abbas Ibn ‘Abdul-Muttalib, then Al-‘Abbas gave him to the Prophet and freed him, then married him to his freed slave Salma. She gave birth to several children and he used to carry things for the Prophet (Peace and Blessings of Allah be upon him).

And from them Anasah Ibn Badah Abu Misrah and he is nicknamed Abu Masrooh from MuwalladisSarat Muhajiri.

He took part in Badr according to what ‘Urwah, Az- Zuhri, Moosa Ibn Uqbah, Muhammad Ibn Ishaq and Al-Bukhari mentioned. They said: He was from those (guards) who would (be asked permission to) let people enter on the Prophet when he sat.

And from them was Aiman Ibn ‘Ubaid Ibn Zaid Al-Habashi and his lineage is Ibn Mandah to Awf Ibn Al-Khazraj and there is doubt in it. He is the son of Umm Aiman Barakah, the maternal brother of Usamah.

And from them is Badham.

And from them was Thawban Ibn Bujdud and it is said, Ibn Jahdar Abu Abdullah and it is said, Abu Abdul-Kareem and it is (also) said, Abu Abdur- Rahman (was his name).

His origin is from As-Sarat (Peace and Blessings of Allah be upon him) an area between Makkah and Yemen. And it is mentioned from Himyar from the people of Yemen. And it is also said, from Al-Han and it is said, from Hakam Ibn Sa‘d Al-‘Asheerah from Madh-hij he was enslaved in the pre-Islamic period of ignorance. The Messenger of Allah bought him then freed him, and gave him a choice that if he willed he could return to his family or if he willed he could remain and be considered from the household (of the Prophet). So he remained upon being adopted by the Messenger of Allah and he did not depart from him whether on a journey or not until the Messenger of Allah passed away. And he participated in the conquest of Egypt in the days of ‘Umar and settled in Hims after that and built a house there. He remained there until he died in the Year 54 A.H. and it is also said Year 44 A.H. which is an error. It is mentioned that he died in Egypt and the correct (opinion) in Hims as we mentioned. And Allah (SWT) knows best. Al-Bukhari narrated from him in the Book of Manners, Muslim in his Saheeh and the authors of the Four Sunan.

And from them was Hunain, a freed slave of the Messenger of Allah, and he was the grandfather of Ibraheem Ibn ‘Abdullah Ibn Hunain.

We narrated that he used to serve the Prophet and pour (the water for) his ablution. When the Prophet would finish he would exit with the leftover from his ablution to his Companions, then from them were those who would drink from it and from them were those who would wipe themselves with it. Then (on one occasion) Hunain held it back and hid it in a jar until they complained about him to the Prophet, so he said to him: “What do you do with it?” He replied: “I store it (and) I drink it, O Messenger of Allah.” The Prophet said: “Have you seen a servant who calculated what he calculated?” Thereafter the Prophet gave him to Al-‘Abbas, who later freed him.

And from them was Dhakwan. His mention will come in the biography of Tahman.

And from them was Rafi‘ or Abu Rafi‘. He is also known as, Abul-Bahiyy.

Abu Bakr Ibn Abu Khaithamah said he belonged to Abu Uhaihah Sa‘eed Ibn Al-‘As Al-Akbar. His sons inherited him and three of them freed their share. And he participated with them on the day of Badr and the three were killed. Thereafter Abu Rafi‘ bought the shares of the rest of the children of Sa‘eed, his freed slave, except for the share of Khalid Ibn Sa‘eed. Then Khalid gave his share to the Messenger of Allah he accepted it and freed him. And he would say: “I am the freed slave of the Messenger of Allah” and his sons after him would also say that.

And from them Rabah Al-Aswad. He was to guard the Messenger of Allah’s sittings.

He was the one who got permission for ‘Umar Ibn Al-Khattab to enter upon the Messenger of Allah in the place of drinking when he vowed to not come near his wives (’Eela’ a type of divorce in Islam).

And from them was Ruwaifi‘, his adopted child – may peace be upon him. Similarly, Mus‘ab Ibn Abdullah Az-Zubairi and Abu Bakr Ibn Abu Khaithamah counted him from his freed slaves. They said: His son came to ‘Umar Ibn ‘Abdul-Azeez in the days of his Caliphate and allocated for him (money/provisions) and he had no children.

I say: ‘Umar Ibn ‘Abdul-Azeez used to take great care of the adopted children of the Messenger of Allah; he would love to get to know them and be good to them. And he wrote in the days of his Caliphate to Abu Bakr Ibn Hazm, the scholar of Madinah, during his time that he should search for the freed slaves of the Messenger of Allah.

And from them: Zaid Ibn Harithah Al-Kalbi. We have already mentioned something about him in the mention of his death in the Battle of Mu’tah in the month of Jumada of the Year 8 A.H. before the Conquest (of Makkah) by a few months. And he was the leader at the forefront, then after him Ja‘far, then after them ‘Abdullah Ibn Rawaha (May Allah be pleased with him)

And from them is Zaid Abu Yasar.

Abu’l-Qasim Al-Baghawi said in Biography of the Companions, that he lived in Madinah, and narrated one Hadith, I don’t know of any other. He heard the Messenger of Allah, peace be upon him, say: “Whoever says I seek forgiveness from Allah, there is no god worthy of worship except Him, the Ever Living, the Sustainer, and I repent to him”, he will be forgiven, even if he had fled the battlefield.

And from them was Safeenah Abu ‘Abdur- Rahman, and it is said his name was Abul-Bakhtari, Mihran and also Abas. It is also said that he was called Ahmar and Rooman. Then the Messenger of Allah named him Safeenah - for a reason which we will mention - and it became popular.

He was the slave of Umm Salamah, then she freed him and stipulated upon him that he should serve the Messenger of Allah until he dies, so he accepted that and said: “If you had not stipulated upon me I (still) wouldn’t have left him, and this Hadith is in “the four Sunan (Sunan Abu Dawood, An-Nasa’i, AtTirmidhi and Ibn Majah).” He was from the Muwalladi Arabs and his origin is from the sons of Persia, he was called Safeenah Ibn Marfannah.

Ahmad narrated from Sa‘eed Ibn Jumhan, Safeenah informed me: The Messenger of Allah said, “The Caliphate in my nation is for 30 years, then kingship after it.” Then Safeenah said to me: Calculate the Caliphate of Abu Bakr, and the Caliphate of ‘Umar, and the Caliphate of ‘Uthman and calculate the Caliphate of ‘Ali; we found it to be 30 years. Thereafter I looked after that at the Caliphs and didn’t find that they had 30 years between them. I said to Sa‘eed: Where did you meet Safeenah? He replied: In Batn Nakhlah in the era of Al-Hajjaj. I stayed with him for three nights asking him about the Ahadeeth of the Messenger of Allah g.

I asked him: What is your name? He replied: I am not going to tell you, the Messenger of Allah named me Safeenah. I said: And why did he name you Safeenah? He replied: The Messenger of Allah exited and his Companions were with him, when their provisions became too heavy for them, then he said to me: “Open your cloth.” So I opened it, then they placed their provisions in it. Thereafter they placed it on me, then the Messenger of Allah said to me, “Carry for you are only but a ship (Safeenah in Arabic).” So if I were to carry on that day the burden of a camel, or two camels, or three, or four, or five, or six or seven it wouldn’t be heavy for me unless they were to turn away.

And from them: Salman Al-Farisi, Abu ‘Abdullah the freed slave of Islam.

His origin was from Persia and his circumstances changed until he was owned by a man from the Jews in Madinah. When the Messenger of Allah, peace be upon him, migrated to Madinah, Salman embraced Islam, and the Messenger of Allah commanded him to make a contract of Mukatabah (a contract of manumission between a master and a slave according to which the slave is required to pay a certain sum of money during a specific time period in exchange for freedom) to his Jewish master. The Messenger of Allah helped him to fulfill the payments he was indebted for, so he was attributed to him. And he said, “Salman is from us people of the household (of the Prophet).”

We have already mentioned the description of his migration from his country and companionship with monks, one after the other until a series of events brought him to Madinah. We have also dealt with the description of his embracing Islam – may Allah be pleased with him – in the beginning of the Prophet’s migration to Madinah. His death was in Year 35 A.H. in the last days of ‘Uthman’s reign, or in the beginning of Year 36 A.H. It is said that he died in the last days of ‘Umar Ibn Al- Khattab and the first is more common.

Al-‘Abbas Ibn Yazeed Al-Bahrani said: The people of knowledge would not doubt that he lived for 250 years, and they differed in what was greater than that up until 350 (years). Some of the later memorizers claimed that he didn’t pass 100 (years). And Allah (SWT) knows best.

And from them Shuqran Al-Habashi; his name was Saleh Ibn ‘Adiyy. The Prophet, peace and blessings of Allah be upon him, inherited him from his father. Mus‘ab Az-Zubairi and Muhammad Ibn Sa‘d said: He belonged to ‘Abdur-Rahman Ibn ‘Awf, then he granted him to the Prophet.

And from them was Dumairah Ibn Abu Dumairah Al-Himyari. He was enslaved during the Jahiliyyah, then the Prophet bought him and freed him, according to Mus‘ab Az-Zubairi. He said: He had a house at Al- Baqee‘ and a child.

And from them was Tahman. It is said (that his name was) Dhakwan. He was also called Mihran, Maimoon, Kaisan and Badham.

And from them: ‘Ubaid the freed slave of the Prophet.

And from them: Fadalah, the freed slave of the Prophet as Muhammad Ibn Sa‘d mentioned. And from them: Qafeez. The beginning of it is (Arabic letter) “Qaf” and the end of it is (Arabic letter) “Zay”. Anas he said: The Messenger of Allah had a servant called: Qafeez.

And from them Kirkirah. He was entrusted with the Prophet’s belongings in some of his battles. Abu Bakr Ibn Hazm mentioned it in what he wrote to ‘Umar Ibn ‘Abdul-‘Azeez.

And from them was Ma’boor Al-Qibti, the emasculated slave. The Viceroy of Alexandra gave him as a gift to the Prophet along with Mariyah, Seereen and a mule. And we mentioned part of it in the biography of Mariyah which is sufficient.

And from them: Mid‘am, and he was black man from Muwalladi Hisma. Rifa‘ah Ibn Zaid Al-Judhami gave him as a gift. He was killed in the lifetime of the Prophet and that was upon their return from Khaibar. When they reached Wadiy ul-Qura, while Mid‘am was removing the saddle from the she-camel of the Messenger of Allah, a stray arrow hit and killed him.

And from them Mihran and it is said: Tahman, and he is the one whom Umm Kulthoom Bint ‘Ali narrated from the impermissibility of giving charity to the Banu Hashim tribe and their freed slaves as was mentioned.

And from them: Maimoon.

And from them: Nafi‘.

And from them was Nufai‘. He was also called Masrooh and Nufai‘ Ibn Masrooh. His correct name was Nufai‘ Ibn Al-Harith Ibn Kaadah Ibn Amr Ibn ‘Ilaj Ibn Abu Salamah Ibn ‘Abdul-‘Uzza Ibn Ghiyarah Ibn ‘Awf Ibn Qusayy.

He was Thaqeef Abu Bakr Ath-Thaqafi and his mother was Sumayyah Umm Ziyad. He and a group of the slaves descended from the wall of At-Ta’if. Then the Messenger of Allah freed them and stopped at a place called Bakrah so the Messenger of Allah called him Abu Bakrah. Abu Nu‘aim said: He was a righteous man. The Messenger of Allah created brotherhood between him and Abu Barzah Al-Aslami (a rule which was changed shortly afterward which was making Mu’akhat (brotherhood) between the Muhajiroon and the Ansar that enabled them to inherit from each other).

I say: He is the one who prayed the funeral prayer upon him due to his will. Abu Bakrah didn’t participate in the Battle of the Camel, or the Days of Siffeen (the two battles between ‘Ali and the other group of Muslims who opposed him). His death was in Year 51 A.H. or Year 52 A.H.

And from them: Waqid or Abu Waqid, the freed slave of the Messenger of Allah.

And from them: Hurmuz Abu Kaisan, It is also said Hurmuz or Kaisan. He was also known as Tamhan.

And from them: Hisham, the freed slave of the Prophet.

And from them: Yasar. It is said that he was the one who the Aal-‘Uraniyyoon killed and they had mutilated him.

And from them: Abul-Hamra’, freed slave of the Prophet and his servant. He was also called Hilal Ibn AlHarith, Ibn Zafar and Hilal Ibn Al-Harith Ib Zafar As-Sulami. He was enslaved during Jahiliyyah.

And from them: Abu Sulma, the Prophet’s shepherd; he was called Abu Sallam and his name was Huraith.

And from them: Abu Safiyyah, the freed slave of the Prophet.

And from them: Abu Dumairah, the freed slave of the Prophet, the father of Dumairah mentioned earlier, and the husband of Umm Dumairah.

And from them: Abu ‘Ubaid, his freed slave

And from them: Abu ‘Aseeb, and from them (scholars) are those who say Abu ‘Aseem, and the first is the correct opinon. There are some scholars who made a differentiation between them. And it has been mentioned earlier that he witnessed the prayer on the Prophet and attended his burial, and he narrated the story of Al-Mugheerah Ibn Shu‘bah.

And from them: Abu Kabshah Al-‘Anmari from ‘Anmar Madhhij based on the renowned opinion. Mawla (freed slave) of the Prophet.

There are several other opinions regarding his name, the most famous of them is that his name was Sulaim. He was also called ‘Amr Ibn Sa‘d. His origin was from Muwalladi, the land of Daws (tribe). And he is from those who participated in Badr (as) Moosa Ibn ‘Uqbah mentioned from Az-Zuhri. Ibn Ishaq, Al-Bukhari, Al-Waqidi, Mus‘ab Az-Zubairi and Abu Bakr Ibn Abu Khaithamah also mentioned it.

Al-Waqidi added: He participated in Uhud and the battles which came after it, and he died the day ‘Umar Ibn Al-Khattab was appointed Caliph and that was on Tuesday with 8 days left from Jumadal-Akhirah, Year 13 A.H. And from them: Abu Muwaihibah, the freed slave of the Prophet g. He was from Muwalladi Muzainah. The Messenger of Allah purchased him and then freed him, and his name is unknown. Abu Mus‘ab Az-Zubairi said: Abu Muwaihibah fought at Al-Muraisee‘, and he was the one who guided ‘Aishah’s camel for her.

And from them was Amatullah Bint Razeenah. And the correct (opinion) is that her mother Razeenah was the Companion of the Messenger of Allah.

And from them: Barakah Umm Aiman and Umm Usamah Ibn Zaid Ibn Harithah, and she was Barakah Bint Tha‘labah Ibn Amr Ibn Husain Ibn Malik Ibn Salamah Ibn Amr Ibn An-Nu‘man Al-Habashiyyah.

She was known by her nickname, Umm Aiman,; Aiman was her son from her first husband ‘Ubaid Ibn Zaid Al-Habashi. Then Zaid Ibn Harithah married her after him, whereupon she gave birth to Usamah Ibn Zaid from him and she was known as Ummuz-Ziba’. She made two Hijrahs (Abyssinia and Madinah) and she was the nursemaid of the Messenger of Allah, peace and blessings of Allah be upon him, with his mother Aminah Bint Wahb.

She was from those who the Messenger of Allah inherited from his father as Al-Waqidi stated. And others mentioned: Rather he inherited her from his mother, and it has been said that she belonged to Khadeejah’s sister, then she gave her as a gift to the Messenger of Allah and she believed from the start and migrated and lived after the Prophet. We have previously mentioned the visit Abu Bakr and ‘Umar paid her after the death of the Prophet and she burst into tears, so they said to her: Do you not know indeed that which is better for the Messenger of Allah? So she replied: Indeed, however, I cry because the revelation has ceased from the sky, thereafter they began to cry with her.

And from them: Khadirah, Ibn Mandah mentioned her.

And from them: Khulaisah Mawla Hafsah Bint ‘Umar Ibn Al-Khattab.

And from them: Khawlah, the servant of the Prophet.

And from them: Razeenah. Ibn ‘Asakir said: The correct (opinion) is that she belonged to Safiyyah Bint Huyayy, and she would serve the Prophet.

I say: It has been mentioned previously in the biography of her daughter, Amatullah, that the Prophet, may peace be upon him, gave Safiyyah Bint Huyayy her mother Razeenah as dowry. So on this basis her origin would be that she belonged to him.

And from them: Radwa.

And from them: Raihanah Bint Sham‘oon Al-Qurziyyah and it has been said: An-Nadariyyah, and she was mentioned previously after his wives.

And from them: Zareenah. The correct (opinion) is Razeenah as was mentioned previously.

And from them: Sa’ibah, Mawla of the Messenger of Allah.

And from them Sadeesah Al-Ansariyyah, and it has been said: Mawlat of Hafsah Bint ‘Umar.

And from them: Salamah, the nursemaid of Ibrahim, son of the Messenger of Allah.

And from them: Salma. She was Umm Rafi‘, the wife of Abu Rafi‘.

I say: It has been narrated that she would cook Al-Hareerah for the Prophet and it would please him. She lived until after his death – and witnessed the death of Fatimah. She initially belonged to Safiyyah Bint ‘Abdul-Muttalib, his paternal aunt, then she came in possession of the Messenger of Allah. She was the midwife for the children of Fatimah. to She was also the one who was a midwife for Ibrahim, the son of the Messenger of Allah,. She witnessed the washing of Fatimah (when she died) and washed her with her husband ‘Ali Ibn Abu Talib, and Asma Bint Umais, the wife of As-Siddiq.

And from them: Sheereen. It is said that Sheereen the sister of Mariyah Al-Qibtiyyah, the maternal aunt of Ibrahim.

We have mentioned that Al-Muqawqis was the Viceroy of Alexandria and his name was Juraij Ibn Meena. He granted them along with a slave called Ma’boor and a mule called Ad-Duldul. Thereafter the Messenger of Allahgranted her to Hassan Ibn Thabit and she gave birth to his son Abdur-Rahman Ibn Hassan.

And from them: ‘Unqoodah Umm Sabeeh Al- Habashiyyah, the servant of ‘Aishah. Her name was ‘Inabah (grape), then the Messenger of Allah named her bunch (of grapes), Abu Nu‘aim narrated it. It is also said her name was Ghufairah. Farwah the wet nurse of the Prophet, i.e., his suckling mother, Fiddah An-Noobiyyah, Laila Mawlat ‘Aishah.

Mariyah Al-Qibtiyyah the mother of Ibrahim. She has been mentioned with the Mothers of the Believers. And Ibn Atheer made a differentiation between her and Mariyah Ummur-Rabab. He said: She also was a slave girl of the Prophet.

And from them: Maimoonah Bint Sa‘d.

And from them: Maimoonah Bint Abu Anbasah or Bint Anbasah, (as) Abu Umar and Ibn Mandah said. Abu Nu‘aim said: It is a writing error and Maimoonah Bint Abu ‘Aseeb is correct.

And from them: Umm Dumairah, the wife of Abu Dumairah, and they have already been mentioned.

And from them: Umm Ayyash, the Messenger of Allah sent her with his daughter in order to help her when he married her to ‘Uthman Ibn ‘Affan.

So these are his female slaves - may Allah be pleased with them. Thumamah Ibn Hazn narrated: I asked ‘Aishah about An-Nabeedh (a drink made from dates). She replied: This is the servant of the Messenger of Allah so ask her – (pointing) a Habashiyyah slave girl. She said: I used to make Nabeedh for the Messenger of Allah in a water skin in the evening, and then covered it. When he would wake up in the morning he would drink from it.

This is how the people who wrote Atraf (the starting words of Ahadeeth) mentioned it in the collection of ‘Aishah (‘Aishah’s narrations). And it is more befitting for it to be mentioned in the collection of the Habashiyyah slave girl who served the Prophet, and she is either from those we mentioned or additional to what we mentioned. And Allah (SWT) knows best.

Those Who Served Him from the Companions Other Than His Mawali (Freed Slaves)

From them is Anas Ibn Malik Ibn An-Nadr Ibn Damdam Ibn Zaid Ibn Haram Ibn Jundub Ibn Asim Ibn Ghanm Ibn ‘Adiyy Ibn An-Najjar Al-Ansari Al-Najjari Abu Hamzah Al-Madani, inhabitant of Basrah. He served the Messenger of Allah for the period of his stay in Madinah for 10 years. The Prophet didn’t even once scorn him for something he did, nor did he say about anything whatever he did. And his mother was Umm Sulaim Bint Milhan Ibn Khalid Ibn Zaid Ibn Haram. She is the one who gave him to the Messenger of Allah and he accepted him, and asked him to pray for him. He said: “O Allah increase

his wealth, his children, lengthen his life and admit him into Paradise." Anas said: I saw two (matters) and I am waiting for the third. By Allah, I have a lot of wealth, and my children and grandchildren exceed 100.

And in a narration, "And my vineyard harvests twice a year. And my children from my backbone are 106." There is a difference of opinion over his participation in Badr. Al-Ansari narrated from his father, from Thumamah that he said, "It was said to Anas: Did you participate in Badr? He replied, "And where can I be absent from Badr? You have no mother (a type of taunt in Arabic)." That which is well-known is that he didn't participate in Badr due to his young age, and he didn't participate in Uhud also for that reason. And he participated in Hudaibiyah, Khaibar, Umratul-Qada', the Conquest (of Makkah), Hunain, Ta'if and that which followed.

Abu Hurairah said, "I have not seen anyone more similar in prayer to the Messenger of Allah than Ibn Umm Sulaim - i.e. Anas Ibn Malik."

Ibn Seereen said, "He was the best of the people in prayer, on his journey and while stationary." He died in Basrah and he is the last of those who remained there from the Companions according to what 'Ali Ibn Al-Madeeni mentioned and that is in Year 90 A.H. and it has also been said 91 A.H. It has also been said 92 A.H. and it has been said 93 A.H., which is the most well-known and what the majority (of the scholars) were upon. As for his age the day he died, Imam Ahmad narrated in his Musnad from Humaid that Anas lived for 99 years. The least of what has been mentioned is 96 years and the most that has been mentioned is 107 years and it has also been said variously 106 and 103 years. And Allah (SWT) knows best.

And from them: Al-Asla' Ibn Shareek Ibn 'Awf Al-A'raji. Muhammad Ibn Sa'd said: His name was Maimoon Ibn Sinbadh.

And from them: Asma' Ibn Harithah Ibn Sa'eed Ibn Abdullah Ibn Ghiyath Ibn Sa'd Ibn 'Amr Ibn 'Amir Ibn Tha'labah Ibn Malik Ibn Afsa Al-Aslami and he was from the People of Suffah (as) Muhammad Ibn Sa'd has mentioned. And he is the brother of Hind Ibn Harithah from the servants of the Messenger of Allah, peace be upon him, apart from his Mawali, and they would serve the Prophet.

Muhammad Ibn Sa'd said: Asma' Ibn Harithah died in the Year 66 A.H. in Basrah at 80 years of age.

And from them: Bilal Ibn Rabah Al-Habashi. He was born in Makkah, and he was a freed slave of Umayyah bin Khalaf. Abu Bakr bought him for a big amount of money because Umayyah would give him a severe punishment in refusing to apostate from the religion of Islam and he refused to accept any other religion except Islam - may Allah be pleased with him. Abu Bakr bought him and then freed. Thereafter, he migrated with other people and participated in the battles of Badr and Uhud and the battles after them, may Allah be pleased with him.

He was also known as Bilal Ibn Hamamah whereas Hamamah was his mother. He was from the most eloquent of people, contrary to what people believe that his (pronunciation of the Arabic letter) Seen was Sheen, to the extent that some people narrate a Hadith that has no basis from the Messenger of Allah that he indeed said, "Verily, the Seen of Bilal is a Sheen."

He was one of the four Mu'adhdhins account of which is going to come. He was the first to pronounce the Adhan as we mentioned and he was in charge of spending on children and he had a sum of money that was with him (all the time). When the Messenger of Allah passed away he was from those who went to Ash-Sham for battle. And it has been mentioned He established the Adhan for Abu Bakr during the days of his Caliphate and the first is more authentic and renowned.

Al-Waqidi said: He died in Damascus in the Year 20 A.H. and he was over 60 years old. Al-Fallas said: In Ash-Sham, his grave is in Darayya. And it is also said that he died in Halab. The truth is that the one

who died in Halab was his brother Khalid. Makhool said: Someone who saw Bilal informed me that he was very tanned, thin, little flesh on his cheeks, he had lots of hair and he wouldn't dye his white hair.

And from them: Bukair bin ash-Shaddakh al-Laithi. Ibn Mandah mentioned it.

And from them: Habbah and Sawa', the two sons of Khalid.

And from them: Dhu Mikhmar and he has also been called Dhu Mikhbar. He was the son of the brother of Abyssinian King Najashi. He is also know as the son of his sister. However, the first is correct. He sent him to serve the Messenger of Allah as a substitute for himself.

And from them: Rabee'ah bin Ka'b al-Aslami, Abu Firas.

And from them: Sa'd Mawla Abu Bakr As-Siddiq (May Allah be pleased with him) He is also known as the Mawla of the Prophet.

And from them: Abdullah bin Rawahah; he entered Makkah on the day of Umratul-Qada' while leading the she-camel of the Messenger of Allah and he was saying:

"Eradicate the sons of the disbelievers from his path,

Today we will hit you upon its (Qur'an's) interpretation

Just as we struck you upon its revelation a blow

That will remove the head of the arrow shaft

And will occupy the close friend from his close friend."

And Abdullah bin Rawahah was killed months after this on the day of (battle) Mu'tah as was mentioned previously.

And from them: Abdullah bin Mas'ood - the servant of the Prophet, peace be upon him - bin Ghafil bin Habeeb bin Shamkh Abu Abdur- Rahman al-Hudhali, one of the Imams of the Companions: He made two Hijrahs and participated in the Battle of Badr and that which followed it. He would carry the sandals of the Prophet, assist him in his ablution and prepare his riding animal if he wished to ride. He had the longest hand in explaining (Tafseer) of the words of Allah and he had immense knowledge, grace and tolerance.

In a Hadith the Messenger of Allah said to his Companions when they were astonished by the thinness of his shins: "By the One in Whose Hands is my soul, they are heavier than Mount Uhud on the scales (that weighs good deeds and bad deeds)." And Umar 'bin Khattab said concerning Ibn Mas'ood: He is a vessel filled with knowledge. And it is said that he was of a thin stature and had good manners.

And it is said: He would cause the seated to have good conduct when he walked, and he was similar to the Prophet in his guidance, mannerisms and conduct, i.e., he would be similar to the Prophet in his actions, stillness and speech. He would emulate and copy his worship according to his ability. He died in the days of 'Uthman in the Year 32 A.H. or 33 A.H. in Madinah at 63 years of age, and it has also been said that he died in Kufah, and the first (opinion) is more correct.

And from them: Uqbah bin Amir al-Juhani.

And from them: Qais bin Sa'd bin Ubadah al-Ansari al-Khazraji.

And from them: Al-Mugheerah bin Shu‘bah ath-Thaqafi. He was like a bodyguard in the presence of the Messenger of Allah as he stood at the head of the Prophet raising a sword in his hand in the tent on the Day of Al-Hudaibiyah. Everytime his paternal uncle Urwah bin Mas‘ood ath-Thaqafi would come close to the beard of the Messenger of Allah, peace be upon him - according to the tradition of the Arabs in their speech – he would hit his hand with the edge of the sword and say: Move your hand from the beard of the Messenger of Allah before it (your hand) doesn’t return to you.

Muhammad bin Sa‘d and others said: He participated in all the battles with the Messenger of Allah and he made him in charge along with Abu Sufyan when they went and destroyed the idol of the people of Ta’if called “Rabbah” or al-Lat. He was considered clever from amongst the cleverest Arabs. Ash-Sha‘bi said I heard him say: Nobody [has] ever defeated me. And ash-Sha‘bi said: I heard Qabeesah bin Jabir say: I accompanied al-Mugheerah bin Shu‘bah and if there was a city with eight gates that nobody could leave except by extensive planning, he would have left from its gates. Ash-Sha‘bi also said: The judges are four: Abu Bakr, Umar, Ibn Mas‘ood, and Abu Moosa. And the intelligent men were four: Mu‘awiyah, Amr bin al-As, al-Mugheerah and Ziyad. Az-Zuhri said: The intelligent men were five: Mu‘awiyah, ‘Amr, al-Mugheerah and two with Ali and they were; Qais bin Sa‘d bin Ubadah and Abdullah bin Budail bin Warqa’.

Imam Malik said: Al-Mugheerah bin Shu‘bah was a man who would often marry women and he would say: The one who has one (wife) if she menstruates then he also menstruates with her and if she is ill then he becomes ill with her. And the one who has two is between two burning fires. He said: So he would marry four and divorce them together. And others said: He married 80 women and it is also said 300 women. And it has also been mentioned that he married 1,000 women. The date of his death has been differed over with many varying opinions, the most renowned and correct of them was the one al-Khateeb al-Baghdadi mentioned a consensus upon that he died in the Year 50 A.H.

And from them: al- Miqdad bin al-Aswad Abu Ma‘bad al-Kindi [tribe] ally of the tribe Zuhrah.

And from them: Muhajir Mawla Umm Salamah.

And from them: Abus-Samh.

And from them was the best of the Companions in totality, Abu Bakr As-Siddiq. He served him out of his own accord in the journey of the Hijrah, especially in the cave and after they left it, until they reached Madinah as has been extensively mentioned previously and for Allah is all praise and grace.

Writers of the Revelation

From them were the four Caliphs: Abu Bakr, ‘Umar, ‘Uthman and ‘Ali Ibn Abu Talib, may Allah be pleased with them all.

And from them: Aban bin Sa‘eed bin al-As bin Umayyah bin Abd Shams bin Abd Manaf bin Qusayy alUmawi. He embraced Islam after his two brothers Khalid and ‘Amr. He is the one who safeguarded Uthman when the Messenger of Allah sent him to the people of Makkah on the Day of al-Hudaibiyah. It is also said that it was at Khaibar because he is mentioned in the Saheeh from the Hadith of Abu Hurairah in the distribution of the war booty of Khaibar.

The reason for his acceptance of Islam was that he met with a monk when he was on business in Sham. He explained to him the affair of the Messenger of Allah. The monk asked: What is his name? He replied Muhammad. He said: I will describe him to you; then he described him with his exact description and said: When you return to your family, give him the greeting (salam), thereafter, he embraced Islam upon returning. He was the brother of ‘Amr bin Sa‘eed al- Ashdaq the one who was killed by Abdul-Malik bin Marwan.

Abu Bakr bin Abu Shaibah said: The first to write the revelation (Qur'an) during the time of the Messenger of Allah was Ubayy bin Ka'b and if he was not in attendance then Zaid bin Thabit would write. And Uthman, Khalid bin Sa'eed and 'Aban bin Sa'eed (also) wrote for him. This is what the Prophet dictated, i.e. in Madinah. As for the Makkan chapters, Ubayy bin Ka'b was not present at the time of their revelation and the Companions wrote them in Makkah. The death of 'Aban bin Sa'eed has been differed over - Moosa bin Uqbah, Mus'ab bin Zubair, Zubair bin Bakkar and most of the people of lineage said: He was killed on the day of Ajnadayn, i.e., in Jumadal-Oola in the Year 12 A.H. And others said: He was killed on the day of Marjus-Suffar in the year 14 A.H.

From them: Ubayy bin Ka'b bin Qais bin Ubaid al-Khazraji al- Ansari Abul-Mundhir, It is also said Abu't-Tufail, the master of the (Qur'anic) reciters. He participated in al-'Aqabatuth-Thaniyah (the second Pledge of Aqabah), Badr and the battles which followed. He was of average height, slim, with white head and facial hair and he would not dye his hair. Anas said: Four people compiled the Qur'an – i.e. from the Ansar – Ubayy bin Ka'b, Mu'adh bin Jabal, Zaid bin Thabit and a man from the Ansar called: Abu Yazeed.

Ibn Abu Khaithamah said: He was the first who wrote the revelation in the presence of the Messenger of Allah in Madinah.

Muhammad bin Sa'd said: He [Ubayy] would write the revelation in the presence of the Messenger of Allah.

The year of his death has been differed over; it is said that in the Year 19 A.H, in the year 20 A.H. and it occurred also in the year 23 A.H. It has also been said before the assassination of Uthman by a week. And Allah (SWT) knows best.

From them: Arqam bin Abu'l-Arqam and his name is Abd Manaf bin Asad bin Jundab bin Abdullah bin Umar bin Makhzoom al-Makhzoomi. He embraced Islam early and he is the one whose house the Messenger of Allah used to hide in Safa; thereafter the house was known as al-Khaizuran. He migrated and participated in Badr and that which followed [from battles]. The Messenger of Allah joined him and Abdullah bin Unais in brotherhood [Mu'akhat: To enable them to inherit from one another so as to create love between the Migrants and the Ansar].

He is the one who wrote the part of the land of Uzaim bin Harith al-Muharibi by the order of the Messenger of Allah, and that is according to what al-Hafiz Ibn 'Asakir has narrated. He died in the Year 53 A.H.. It has also been said year 55 A.H. when he was 85 years old.

From them: Thabit bin Qais bin Shammas al-Ansari al-Khazraji, Abu Abdur-Rahman. And it has been mentioned: Abu Muhammad al-Madani the spokesman for the Ansar. And he has also been named 'spokesperson for the Prophet'. Muhammad bin Sa'd said: Ali bin Muhammad Madayini with his chain of narration from his Shaikhs in the Arab delegations to the Messenger of Allah, [that] they said: Abdullah bin Alas ath-Thumali and Musliyah bin Hirran al-Huddani came to the Messenger of Allah, peace upon him, in a group from their people after the Conquest of Makkah. Thereafter, they embraced Islam and made a Bai'ah on behalf of their people. He wrote for them a note with what was obligatory upon them from charity on their wealth. Thabit bin Qais bin Shammas wrote it and Sa'd bin Mu'adh and Muhammad bin Maslamah testified to it. And this man is from those who have been affirmed in Saheeh Muslim that the Messenger of Allah gave them glad tidings of Paradise.

He was martyred on the Day of al-Yamamah, in the year 12 A.H. in the era of Abu Bakr as-Siddiq and there is a story mentioned in connection with him which we will mention insha'Allah when the opportunity arises with Allah's Will.

From them: Hanzalah bin ar-Rabee' bin Saifiyy bin Rabah bin al- Harith bin Mukhashin bin Mu'awiyah bin Shuraif bin Jirwah bin Usayyid bin 'Amr bin Tameem at-Tameemi al-Usayyidi the writer, and his

brother Rabah was also a Companion. His paternal uncle Aktham bin Saifiyy was the wise man of the Arabs.

From them: Khalid bin Sa‘eed bin al-As bin Umayyah bin Abd Shams bin Abd Manaf, Abu Sa‘eed alUmawi. He embraced Islam early, and it has been said after as-Siddiq by three or four and the most that has been mentioned is five [men]. They stated that the reason for his embracing Islam was that he saw in his dream that it was as if he was standing on the edge of Hell. And he mentioned from its vastness that which (only) Allah knows. He said: And his father was pushing him into it, and the Messenger of Allah held his hand to prevent him from falling into it. Then he narrated this dream to Abu Bakr As-Siddiq. He told him: I wish good for you; this is the Messenger of Allah, follow him and you will be saved from that which you feared. Then he came to the Messenger of Allah and embraced Islam.

When the news of his embracing Islam reached his father he became angry with him and hit him with a stick that was in his hand until he broke it on his head. He threw him out of his house and withheld sustenance from him and forbade his brothers from talking to him. Thereafter Khalid accompanied the Messenger of Allah day and night. Later, his brother ‘Amr accepted Islam. When the people migrated to Abyssinia, he also migrated with them. Thereafter, he was the one who married Umm Habeebah to the Messenger of Allah as we mentioned earlier. Then they migrated from Abyssinia in the company of Ja‘far and came to the Messenger of Allah in Khaibar when he conquered it, and he gave them a share after consulting the Muslims. And from them: Khalid bin al-Waleed bin al-Mugheerah bin Abdullah bin Amr bin Makhzoom, Abu Sulaiman al- Makhzoomi. He was the leader of the victorious Islamic armies, of Muslim soldiers, memorable events and with the Quraish (after his acceptance of Islam). He had a tent (which was used to carry, which they pitched to gather the provisions of the army) and [was at] the head of the horses (he led them when he would go to battle) on momentous days of glory days. In addition he was a person of sound thinking, fearsome [in war] and a good role-model.

With regard to Abu Sulaiman Khalid bin al-Waleed, it has been said that he had never been in an army that was defeated either in Jahiliyyah or Islam. He accepted Islam along with Amr bin al-As, Uthman bin Talhah bin Abu Talhah after al-Hudaibiyah; it is also said that it was Khaibar.

The Messenger of Allah did not cease to make him as a the leader of the expeditions that he sent. Thereafter, he was the head of all the soldiers in the era of As-Siddiq. When Umar came to power he dismissed him and Abu Ubaidah became the leader upon the basis that he would not depart from the ideas of Abu Sulaiman (Khalid). Thereafter, Khalid died in the reign of Umar and that was in the Year 21 A.H. And it is also said the Year 22 A.H, but the first is more correct, in a village a mile away from Hims.

From them: az-Zubair bin al-Awwam bin Khuwailid bin Asad bin Abdul-Uzza bin Qusayy, Abu Abdullah al-Asadi from the ten (given glad tidings of Paradise) and one of the six from the People of Consultation whom the Messenger of Allah passed away while being pleased with them. And he was a disciple of the Messenger of Allah and son of his paternal aunt Safiyyah bint Abdul-Muttalib and husband of Asma Bint Abu Bakr.

Az-Zubair accepted Islam early when he was 16 years old. It is also said 8 years old. He made the two migrations (the two Hijrahs to Ethiopia and then Madinah) and participated in all the battles and was the first to unleash his sword in the path of Allah. The Messenger of Allah said, “Verily, for every Prophet is a disciple and my disciple is az-Zubair.” He participated in al-Yarmook and was the best of those who participated therein. He penetrated the rows of the Romans on that day from the first of them to the last of them twice and left from the other side safe. However, he was struck twice on the back of his neck.

He had many virtues and good traits and he died in the Battle of the Camel (Yawmul-Jamal, the battle between Ali and his opposition). This occurred when he was returning from an offensive leaving the

battle, then Amr bin Jurmooz, Fadalah bin Habis and a third man called Nufai‘ at-Tameemiyyoon in a place called Wadi as-Siba‘ (valley of predators). Then Amr bin Jurmooz attacked him while he was sleeping and killed him and that was on Thursday 10th of Jumadal-Oola, Year 36 A.H. and he was 67 years old on that day. He left a massive inheritance behind him. When he had paid off his debts and took out a third of his wealth (as a will to his non–inheritors) he distributed the remainder to his inheritors. The entire wealth was from permissible means acquired in his lifetime from that which he obtained from alFai’, war booty and many different permissible sources of trade. And that is after paying the Zakah whenever due, and giving away generous gifts to those eligible in times of need. And from them: Zaid bin Thabit bin ad-Dhahhak bin Zaid bin Lawdhan bin Amr bin Abd bin Awf bin Ghanm bin Malik bin an-
Najjar al-Ansari al-Najjari, Abu Sa‘eed. He is also known as Abu Kharijah and Abu Abdur Rahman alMadani. The Messenger of Allah arrived at Madinah when he was 11 years old. Due to his young age he didn’t participate in Badr. It also said he did not participate in Uhud. The first of his battles was alKhandaq and he fought in those that followed. He was a Hafiz, a person of understanding, knowledgeable and intelligent. It has been affirmed from him in Saheeh Al-Bukhari that the Messenger of Allah commanded him to learn the Jewish language so he could read it out to the Prophet when they [Jews] wrote to him; he learned it in 15 days. He is from those who compiled the Qur’an at the time of the Messenger of Allah from the reciters.

He wrote the revelation in the presence of the Messenger of Allah on more than one occasion. Then Ibn Umm Maktoom came and began to complain about his blindness. Thereafter the revelation descended upon the Messenger of Allah in such a way that his thigh became heavy on my thigh to the extent that it was about to break it then it (the Verse) was revealed: “except those who are disabled (by injury or are blind or lame, etc.)” (Soorah An-Nisa’: 95) Thereafter he commanded me so I added it (to the first revelation of the Verse). Zaid said: “For, verily, I know of the place it was added, by a crack in that tablet, i.e., from bones.”

Zaid participated in (the battle of) al-Yamamah and an arrow hit him, but it didn’t harm him. He was the one who was commanded by As-Siddiq after that to search for the Qur’an and then compile it, and he said to him: “ You are an intelligent youth and we were not suspicious of you. You used to write the revelation for the Messenger of Allah so search for the Qur’an and compile it.” He did as As-Siddiq ordered him and there was much good in that.

‘Umar appointed him in charge of Madinah twice during two Hajj (periods) and he appointed him in charge when he went to Sham. ‘Uthman would also appoint him over Madinah, and ‘Ali loved him very much. On his part, he would venerate ‘Ali and recognize his position and he didn’t participate in any of the wars during his time and lived after him till he died in the Year 45 A.H. or 41 A.H. or 55 A.H. He is from those who wrote the master copies of the Qur’an that ‘Uthman sent to the different parts whose recitation was according to its print by consensus and agreement. Just as we established that in the book Fada’il ul-Qur’an [Virtues of the Qur’an] which we wrote in the introduction to our book At-Tafseer. And from them: those who would wrote the records as has been mentioned in a Hadith narrated by Ibn Abbas if it was authentic.

From them: Sa‘d bin Abu Sarh as will be mentioned shortly, insha’Allah.

From them: Amir bin Fuhairah Mawla of Abu Bakr As-Siddiq, the scribe of for the Prophet. Amir bin Fuhairah was nicknamed Abu Amr from Muwalladil-Azd, he was black in complexion and was initially the Mawla of at-Tufail bin al-Harith brother of ‘A’ishah from Umm Rumman, on her mother’s side. He embraced Islam early before the Messenger of Allah entered the House of al-Arqam bin Abu’l-Arqam – the one that is near as-Safa – in hiding.

Amir was tortured along with a group of the weak in Makkah so that he may leave his religion, but he would refuse. Abu Bakr bought him, then freed him. Thenceforth he would look after his sheep on the

outskirts of Makkah. When the Messenger of Allah migrated accompanied by Abu Bakr, he was with them behind Abu Bakr. When they reached Madinah, Amir bin Fuhairah stayed with Sa'd bin Khaithamah and the Messenger of Allah made Mu'akhat between him and Aws bin Mu'adh. He fought in Badr and Uhud and was killed on the Day of Bi'r Ma'oonah as was previously mentioned in the Year 4 A.H.. He was 40 years old at the time.

Urwah, Ibn Ishaq, al-Waqidi and others mentioned that Amir was killed on the Day of Bi'r Ma'oonah by a man called Jabbar bin Sulma from Banu Kilab tribe. When he was stabbed with the spear he said: "I have succeeded by the Lord of the Ka'bah." Jabbar said: I asked ad-Dahhak bin Sufyan about that which he said, what did he mean by it? He replied: He meant Paradise. Amir was raised till he couldn't be seen by the eyes to the extent that Amir bin at-Tufail said: He was raised till I saw the sky without him.

And when Amr bin Umayyah was asked about him, he said: He was from the best of us and from the first of the household of our Prophet. Ad-Dahhak called me to Islam, and I embraced it, due to what I witnessed from the killing of Amir bin Fuhairah. Thereafter, ad-Dahhak wrote to the Messenger of Allah informing him of my acceptance of Islam and it was due to the affair of Amir so he said: "The Angels buried him and sent down the 'Illiyyoon (dwellers of the seventh heaven, some said guardian angels)."

From them: Abdullah bin Arqam bin Abu'l-Arqam al-Makhzoomi. He embraced Islam in the year of the Conquest of Makkah, and was the scribe of the Prophet. Imam Malik said: He would do well in his work and the Prophet would thank him and held him in high esteem.

He was the scribe for Abu Bakr who made him in charge of the treasury, and 'Umar Ibn al-Khattab kept him in that position, then in the era of 'Uthman he was relieved of his duties.

I say: That was after Abdullah bin Arqam resigned, it has been said: 'Uthman offered him 300,000 Dirhams for his employment, but he refused to accept it and said I only worked for the sake of Allah, so my reward is with Allah, the Great and the Almighty.

From them: Abdullah bin Zaid bin Abd Rabihi al-Ansari al-Khazraji, the Mu'adhdhhin. He embraced Islam early and fought in Aqabat as-Sab'een, Badr and that which followed. From the greatest of his virtues is his dream of the Adhan and Iqamah in his sleep and his mention of that to the Messenger of Allah with his approval of him and his statement to him: "Verily it is a true dream, so give it (teach it) to Bilal for he has a louder voice." We have mentioned the Hadith earlier concerning this.

Al-Waqidi narrated with his chains of narrations from Ibn 'Abbas that he wrote a note to those who embraced Islam from Jurash, in it is the command to them to establish the prayer, give the Zakah and give a fifth from the war booty (in charity). He died in Year 32 A.H. at 64 years old and 'Uthman Ibn 'Affan prayed over him (funeral prayer).

From them: Abdullah bin Sa'd bin Abu Sarh, al-Qurashi al-Amiri, the brother of 'Uthman, in terms of his suckling mother. 'Uthman's mother suckled him. He wrote the revelation but thereafter he apostate from Islam and joined the idolaters in Makkah. When the Messenger of Allah, peace be upon him, conquered it, he came to 'Uthman Ibn 'Affan and he sought protection for him so the Messenger of Allah granted him safety as we have mentioned in the Battle of the Conquest. Thereafter Abdullah bin Sa'd became well-established in his belief.

I say: He was on the right wing of Amr bin al-As when Amr conquered Egypt in Year 20 A.H. in the reign of 'Umar. Thereafter 'Umar Ibn al-Khattab left Amr in charge of it. When Uthman became Caliph, he retired Amr from it and put Abdullah bin Sa'd in charge in the Year 25 A.H. and ordered him to go on a battle in Africa whereupon he conquered it. The army received huge wealth from it and the portion of the war booty for every horseman from the army was 3,000 Mithqal of gold and for the foot soldier

1,000 Mithqal. He had with him in this army three of those named Abdullah: Abdullah bin az-Zubair, Abdullah bin Umar and Abdullah bin Amr. Thereafter Abdullah bin Sa‘d invaded al-Asawid in an-Noobah. Subsequently, he made a peace agreement with them, and that was in the Year 31 A.H. Thereafter, he fought the Battle of as-Sawari in the sea toward the Romans and it was a great battle, as is going to be mentioned in its place insha’Allah.

When the people differed with ‘Uthman, he left Egypt and left someone in a position of leadership so that he could go to assist ‘Uthman. When ‘Uthman was killed he resided in ‘Asqalan, and it is said ar-Ramlah. He invoked Allah to take him [his soul] in prayer so one day he prayed Fajr and read in the first raka‘ah Soorah Al-Fatihah and Al-‘Adiyat. And in the second he read Al-Fatihah and another Soorah, and when he read the Tashahhud, he made the first Tasleem. When he was making the second Tasleem he died between them and that was in the Year 36 A.H. It is also said in the Year 37 A.H. It is also mentioned that he lived till the Year 59 A.H. and the first is correct.

I say: He does not have a narration in the Six Books of Hadith or in Imam Ahmad’s Musnad.

From them: Abdullah bin Uthman, Abu Bakr As-Siddiq. the promise has been mentioned earlier that his biography shall come in the era of his Caliphate, insha’Allah. I have compiled a volume on his biography with what he narrated from Ahadeeth and what has been narrated from him.

From them: ‘Ali Ibn Abu Talib, and his biography shall follow in (the mention of) his Caliphate. It has been mentioned earlier that he wrote the peace agreement between the Messenger of Allah and the Quraish on the Day of Hudaibiyah; He wrote other notes in his presence. As for the claim of a group of Jews in Khaibar that they had a note from the Prophet which granted them exemption from Jizyah (tax levied on those who refuse to accept Islam but wish to live in peace under Muslim rule), and in the end (it reads), “written by ‘Ali Ibn Abu Talib” and contains the testimony of a group of Companions, from them, Sa‘d bin Mu‘adh and Mu‘awiyah bin Abu Sufyan then (this claim), is a calculated lie, a slanderous forgery, a fabrication and invention. A group from among the scholars has clarified its falsehood. Some of the early scholars of Fiqh (Jurisprudence) were deceived by it and supported the removal of Jizyah from them. But this is very weak. I have compiled a book explaining its falsehood and that it was a fabrication that they invented and they are known for that. And I clarified it and compiled various statements of the Imams in that respect. From them: ‘Umar Ibn al-Khattab and his biography shall come in its (proper) place. I have reserved a volume about him, and another comprehensive book covering the Ahadeeth that he narrated from the Messenger of Allah in addition to the narrations and rulings narrated from him, may Allah be pleased with him. The discussion about his writing has been mentioned earlier in the biography of Abdullah bin al-Arqam.

From them: al-‘Ala bin al-Hadrami. Al-Hadrami’s name was ‘Abbad. It also said his name was Abdullah bin ‘Abbad bin Akbar bin Rabee‘ah bin Uwaif bin Malik bin al-Khazraj bin Iyad bin as-Sadif bin Zaid bin Muqni‘ bin Hadramawt bin Qahtan and other than this has been stated for his lineage. He was from the allies of the Banu Umayyah tribe. The discussion about his writing was mentioned in the biography of Aban bin Sa‘eed bin al-As. He had 10 brothers apart from himself and from them was ‘Amr bin alHadrami, the first of the idolaters to be killed. The Muslims killed him in the expedition of Abdullah bin Jahsh and it was the first expedition as was mentioned earlier.

From them was Amir bin al-Hadrami the one who Abu Jahl ordered – may the curse of Allah be upon him – then showed his ‘Awrah (private parts) and called, “O ‘Amir,” when the Muslims and the idolaters met in the Battle of Badr. Then the war intensified and became severe and then the events happened as mentioned earlier in detail in its place.

From them is Shuraih bin al-Hadrami and he was from the best of the Companions. The Messenger of Allah said about him, “He is a man who doesn’t sleep on the Qur’an.” The intended meaning is that he doesn’t sleep and leave it; rather he stands with it during the day and night. They all had one sister and she was as-Sa‘bah bint al-Hadrami, Umm Talhah bin Ubaidallah.

The Prophet sent al-‘Ala’ bin al-Hadrami to al-Mundhir bin Sawa, the king of Bahrain. Later, he appointed him as a leader over it when he conquered Bahrain. As-Siddiq kept him in charge of it, then ‘Umar Ibn al-Khattab and he remained in that position until ‘Umar removed him and appointed him over Basrah. When he was on the way he died and that was in the Year 21 A.H.

Al-Baihaqi and others narrated many miracles from him; from them was that he really walked with his army on the surface of the sea with it reaching the knees of their horses. It has been said that the soles of the horseshoes did not even become moist, and he commanded all of them so they began to say, “O the Tolerant, O the Great (referring to Allah’s names).” And on one occasion he was with his army and they were in need of water. He called upon Allah, Who sent the rain to fulfill their needs. When he was buried he did not leave a single trace, as he had asked Allah for that, and this will be mentioned in the book Dala’il un-Nubuwwah shortly insha’Allah.

From them: al-‘Ala’ bin Uqbah.

From them: Muhammad bin Maslamah bin Salamah bin Hareesh bin Khalid bin Adiyy bin Majda‘ah bin Harithah bin al- Harith bin al-Khazraj al-Ansari al-Harithi, Abu Abdullah as well as Abu Abdur-Rahman. In addition it also said Abu Sa‘eed al-Madani, a subdivision of Abul-Ash-hal tribe. He embraced Islam on the hands of Mus‘ab bin ‘Umair and it also said Sa‘d bin Mu‘adh and Usaid bin Hudair and the Messenger of Allah made Mu’akhat between him and Abu Ubaidah bin al-Jarrah when he came to Madinah. He fought in Badr and the battles that followed it and the Messenger of Allah appointed him over Madinah in the year of Tabook.

Ibn Abdul-Barr said in Al-Istee‘ab: He was dark brown, tall, bold, and had a strong body. He was from the virtuous Companions and from those who stayed away from the Fitnah (the feuds between the Companions). He took a sword made from wood (i.e. he did not fight as the phrase was mentioned by the Prophet which shall be mentioned later) and died in Madinah in the Year 43 A.H. upon the well-known opinion of the majority. Marwan bin al-Hakam prayed upon him and he narrated many Ahadeeth from the Prophet. Muhammad bin Sa‘d mentioned from Ali bin Muhammad al-Madayini with his chains of narrations that indeed Muhammad bin Maslamah was the one who wrote a note for the delegation of Mahrah following the command of the Messenger of Allah.

From them: Mu‘awiyah bin Abu Sufyan Sakhr bin Harb bin Umayyah al-Umawi.

From them: Al- Mugheerah bin Shu‘bah ath-Thaqafi, and his biography was mentioned earlier with those who used to serve him from the Companions other than his Mawali and he was an executioner upon the head of a guard for the Messenger of Allah, peace be upon him.

Ibn ‘Asakir narrated with his chain of narrations from ‘Ateeq bin Ya‘qoob with his chain mentioned earlier on more than one occasion that al-Mugheerah bin Shu‘bah was the one who wrote the Aqta‘ (allotment or piece of land) for Husain bin Nadlah al-Asadi which the Messenger of Allah gave to him with his command.

So these are his writers who wrote with his command in his presence - may the prayers of Allah and his peace be upon Him.

Ibn ‘Asakir mentioned from his trustees Abu Ubaidah Amir bin Abdullah bin al-Jarrah al-Qurashi al-Fihri one of the ten (given glad tidings of Paradise) and Abdur-Rahman bin Awf az-Zuhri.

I say: As for Abu Ubaidah, al-Bukhari narrated from the Hadith of Abu Qilabah from Anas that the Messenger of Allah said: “For every nation is a trustee, and the trustee of this Ummah is Abu Ubaidah.” And in a narration the Messenger of Allah said to the delegation of Najran, “I will certainly send a trustee with you, a true trustee.” He sent Abu Ubaidah with them.

Ibn ‘Asakir said, “And from them is Mu‘aiqeeb bin Abu Fatimah ad-Dawsi, the freed slave of Banu Abd Shams. He was in charge of his ring/seal and it is said he was his servant. Others said he accepted Islam early and migrated to al-Habashah on the second occasion and then to Madinah. He fought in Badr and that which followed and was in charge of his ring/seal. Abu Bakr and ‘Umar put him in charge of the treasury. It is said that he was afflicted by leprosy and was treated with colocynth. He died during the caliphate of ‘Uthman, in the Year 40 A.H. And Allah (SWT) knows best.

As for his leaders we have mentioned them during the dispatch of the expeditions by name.

As for the total number of Companions, the people have differed in this regard. It has been narrated from Abu Zur‘ah that he said, “There were 120,000.” From Ash-Shafi‘i that he said, “The Messenger of Allah passed away and the Muslims from those who heard from him and saw him were close to 60,000.” Al-
Hakim Abu Abdullah said, “The Ahadeeth are narrated from close to 5,000 Companions.”

I say: Those whom Imam Ahmad narrated from, despite his numerous narrations, extensive research and the magnitude of his journeys and the duration of his imamate, were 987 individuals from the Companions (and close to 300 Companions have been placed in the six books in addition to that). And a group from the memorizers of the Ahadeeth – may Allah have Mercy on them – have paid attention to pinpointing their names, their lives and their deaths; some the most exalted of them are Shaikh Abu Umar bin Abdul-Barr an-Namri in his book Al-Istee‘ab, Abu Abdullah Muhammad bin Ishaq bin Mandah and Abu Moosa al-Madeeni. There after al-Hafiz ‘Izzud-Deen Abul-Hasan Ali bin Muhammad bin AbdulKareem al- Jazari, well known as Ibnul-Atheer. He compiled his book Usdul-Ghabah in its regard, and was thorough in benefiting, compiling and summing up (information) and obtained that which he desired and wished. (May Allah be pleased with him)

The Traits of the Prophet that Were Particular for him in his Lifetime

Abu Dawood has a special section in his book As-Sunan. Let us view what he has mentioned in this respect, in addition to which we will add the source of what we say.

Anas bin Malik narrated: “Allah’s Apostle wanted to write a letter to a group of people or some nonArabs (i.e. non-Muslims). It was said to him, ‘They do not accept any letter unless it is stamped’. So the Prophet had a silver ring made for himself, and on it was engraved: Muhammad, the Messenger of Allah’.” It was on his hand until he died and on the hand of Abu Bakr until he died, also on the hand of ‘Umar till he died and on the hand of ‘Uthman. Then, once he was passing by a well when it suddenly dropped in it. He commanded its retrieval and although the well was drained it wasn’t possible to retrieve it.

Anas said, “The Prophet’s ring was made from silver and its stone was Habashi.” Also narrated by Anas, “ The Prophet’s ring was made from silver as its stone was, too.” Ibn ‘Umar narrated, “The Prophet took a ring made from gold. He used to turn its stone toward the palm of his hand and engraved on it was: ’Muhammad [is the] Messenger of Allah.’ So the people took gold rings. When he saw it that they had taken (wore) gold rings, he threw it and said, “I will never wear it again.” Then he wore a ring from silver and engraved on it, ’Muhammad [is the] Messenger of Allah.’ Abu Bakr wore it after him, then ‘Umar wore it after Abu Bakr, then ‘Uthman wore it until it fell in the well of ’Arees.” The truth is that the ring he wore for one day and then discarded was the gold ring, not the silver ring, due to what has been affirmed in the Saheehain. Ibn ‘Umar, he said, “The Messenger of Allah wore a ring from gold, then he discarded it and said, I will never wear it again.” Thereafter, the people discarded their rings. He wore the silver ring often and it remained on his hand until he passed away, peace and blessings of Allah be upon him. Its stone was from it (silver), i.e. it didn’t have a stone that was separate from it.

The one who narrated that it had an image of a person on it, he has gone far and erred. Rather it was all silver and its stone was from it and it was engraved with the words: ‘Muhammad is the Messenger of Allah’ in three lines: ‘Muhammad’, [on one line]. ‘Messenger’ [on one] line, ‘Allah’[on one] line. It was as though – And Allah (SWT) knows best – it was engraved with writing in reverse in order to stamp correctly in keeping with the norm. It has also been mentioned that it was written correctly and it would print in the same fashion, and the authenticity of this is doubtful and I don’t know a chain of narrations supporting that - whether authentic or weak.

These Ahadeeth that we narrated that he had a silver ring refute the Ahadeeth which we mentioned earlier in Sunan Abu Dawood and An-Nasa’i. Mu‘aiqeeb narrated, “The Prophet’s ring was made from iron, plated with silver.” Nafi‘ narrated, “Ibn ‘Umar would wear his ring on his left hand.” Muhammad bin Ishaq narrated, “I saw on as-Salt bin Abdullah bin Nawfal bin Abdul-Muttalib a ring on his right little finger, so I said, ‘What is this?’ He replied, ‘I saw Ibn Abbas wear a ring like this and he made the top part of the ring face outward’. The narrator said, “It cannot be imagined except that Ibn Abbas remembered that the Messenger of Allah wore his ring in the same manner.”

Abdullah bin Ja‘far narrated, “The Messenger of Allah wore his ring on his right hand.”.

A Mention of His Sword

Ibn Abbas narrated, “The Messenger of Allah optionally took his sword Dhul-Faqar with him on the Day of Badr. And that is the one he saw a dream about on the Day of Uhud, he said, “I saw in my sword DhulFaqar defeat, so I interpreted it as a defeat amongst you. I saw that I was behind a sheep so I interpreted it as being the battalion. I saw that I was behind a secure shield so I interpreted it as being Madinah. I saw a cow being slaughtered, so a cow by Allah is good sign, so a cow by Allah is good sign.” The words of the Messenger of Allah have been narrated by Tirmidhi and Ibn Majah from the Hadith of Abdur-Rahman bin Abuz-Zinad from his father.

Narrated by Sa‘eed bin Abul-Hasan, he said, “The pommel of the sword of the Messenger was from silver.” A sword from the swords of the Messenger of Allah became the property of the family of ‘Ali, when al-Husain bin ‘Ali was killed in Karbala and it was in his possession Then ‘Ali bin al-Husain Zainul-‘Abideen took it and entered Damascus with it when he entered upon Yazeed bin Mu‘awiyah. Thereafter, he returned with it to Madinah. It has been affirmed in the Saheehain as narrated from alMiswar bin Makhramah that he met him and said to him, “Do you have any need that you may order me to satisfy?” ‘Ali said, “No.” Then al-Miswar said, “Will you give me the sword of the Messenger of Allah for I am afraid that the people may take it from you by force. By Allah, if you give it to me, they will never be able to take it till I die.”

Other weapons have been mentioned that belonged to the Prophet, and from them are the shields that the Messenger of Allah would wear, as narrated by many such as as-Sa’ib bin Yazeed and Abdullah bin azZubair that the Messenger of Allah had two shields on the Day of Uhud.

In the Saheehain as narrated by Anas, “The Messenger of Allah entered on the day of the Conquest (of Makkah) with a helmet on his head. When he removed it, someone said to him, “Ibn Khatal is holding on to the drapes of the Ka‘bah.” So he said, “Kill him.”

Jabir narrated, “The Messenger of Allah entered on the day of the Conquest of Makkah with a black turban.”

Ibn Umar narrated, “When the Messenger of Allah would wear the turban he would let it (the excess cloth) drop between his shoulders.”

A Mention of the Sandals He Used

It has been affirmed in the Saheehain from Ibn Umar, "The Messenger of Allah used to wear Sibtiyyah sandals and they are the ones with no fur on them."

Narrated by 'Eesa bin Tamhan from Anas, "Anas showed us a pair of sandals with no fur and two straps."

Abu Hurairah narrated, "The sandals of the Messenger of Allah had two straps." I say, it was well-known that approximately in the Year 600 A.H. and the years that followed that a single sandal was with a man called Ibn Abul-Hadrad and it was thought to be the sandal of the Prophet, peace be upon him. The noble king Moosa, son of the just king Abu Bakr bin Ayyoob, proposed to buy it for a huge amount of wealth but he refused to sell it. Then his death coincided with that after a short period of time and it came in the aforementioned king's possession. He took it and revered it. When he built Darul-Hadeeth al-Ashrafiyyah on the side of the fortress he kept it in a safe place and made a servant to look after it and gave him 40 Dirhams every month as is well-known. It is still in the aforementioned Dar (house).

At-Tirmidhi said in "Ash-Shama'il", Moosa bin Anas narrated from his father, "The Messenger of Allah had a perfume bottle that he would perfume himself from."

The Description of the Wooden Cup of the Prophet

Asim al-Ahwal narrated, "I saw the wooden cup of the Prophet, peace be upon him, with Anas bin Malik and it had split, and he had shackled it with silver. It was a good wide wooden cup made from (the best type of wood) Nudar. Anas said, "I served the Messenger of Allah from this wooden cup..." Ibn Seereen said, "It had a ring from iron in it (where it had split), then Anas wanted to put a ring of gold in it [in the gap] or silver, so Abu Talhah said to him, "Don't change anything that the Messenger of Allah did," so he left it."

Chapter

A mention of what has been narrated concerning the bottle of antimony [kuhl] that he (Peace and Blessings of Allah be upon him) would use

Narrated by Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a bottle that he would use on his eyes at the time of sleep, three [strokes] in every eye."

I say: It has reached me that in the Egyptian lands there is a sanctuary, within it are many of the artifacts of the Prophet (Peace and Blessings of Allah be upon him). Some of the late ministers made an effort to compile them and from them is the antimony bottle and Meel [antimony] and [an eye] brush and other things. And Allah (SWT) knows best.

The Cloak

Al-Hafiz al-Baihaqi said, "As for the cloaks that the Caliphs wore then we have narrated from Muhammad bin Ishaq bin Yasar in the story of Tabook that the Messenger of Allah (Peace and Blessings of Allah be upon him) gave the people of Ailah a cloak with a note that he wrote to them as a trust for them. Then Abu'l-Abbas Abdullah bin Muhammad bought it for 300 Dinars - he meant by that the first of the Caliphs of the Banu'l-Abbas tribe called as-Saffah, (May Allah be pleased with him) And the Banu'lAbbas tribe inherited this cloak generation after generation. The Caliph used to wear it on the

Day of ‘Eid on his shoulders and would take the staff attributed to him - (Peace and Blessings of Allah be upon him) - in one of his hands. And he would emerge having a tranquillity and calmness that would split the hearts and dazzle the eyes. They would dress in black on special occasions and Eids in accordance with the [practice of] the master of the rural and urban people, from those who live as nomads and [in] cities. This is due to that which al-Bukhari and Muslim [the two Imams of the narrations] collected from Anas, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) entered Makkah with a helmet on his head.”

Also in a narration, [it is reported] “With a black turban.”

In a narration, [it is reported] “He let its end hang between his shoulders - (Peace and Blessings of Allah be upon him).”

Narrated by Abu Burdah, he said, “‘Aishah showed us a thick top [kisa’] and a lower garment [izar] then she said, “The Prophet’s soul was taken in these two.”

Narrated by ‘A’ishah and Ibn Abbas, they said, “When the Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill, he began to throw a sheet he had on his face. Then when he was tired of it he removed it from his face and said at that point, “May the curse of Allah be upon the Jews and the Christians, they took the graves of their Prophets as places of worship.” He warned against what they did. I say these three chapters he didn’t know what happened to them after this. And it has been mentioned that he indeed – May peace be upon him – red velvet was placed under his grave that he would pray on.

If we were delve into that which he used to wear in his lifetime [then] the section would be long. It is [mentioned] in the Book of Dress from the book Kitabul-Ahkamil-Kabeer in sha’ Allah, and in Him [Allah] is faith and upon Him is reliance.

A mention of his (Peace and Blessings of Allah be upon him) horses and means of transport

Al-Baihaqi said, “And we have narrated in the book Sunan, the names of his horses that were with the Messenger of Allah (Peace and Blessings of Allah be upon him): Sa‘idiyain, Lizaz and al-Luhaif and it has been said, al- Lukhaif and az-Zarib. The one he rode that belonged to Abu Talhah was called al Mandoob, in addition to his she-camels al-Qaswa’, al-Adba’ and al-Jad‘a’, and his mules ash-Shahba’ and al-Baida’. It is not mentioned in any of the narrations that he passed away after them except for what is narrated concerning his mule al-Baida’, his weapons, land that he gave away in charity, his clothes, sandals and his ring that we have narrated in this chapter.

Narrated by Sahl bin Sa‘d, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) passed away with a knitted gown [made] from wool.” And this chain of narrators is good.”

It has been mentioned previously from more than one of the Companions that indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) did not leave behind a Dinar, nor Dirham, nor slave boy, nor slave girl, except for his mule and land that he gave in charity. This necessitates that he freed all of the slave boys and girls that we mentioned and gave in charity his weapons, animals, furniture and provisions that we mentioned and that which we didn’t mention.

As for his mule, it was called ash-Shahba’ as well as al- Baida’ And Allah (SWT) knows best. This is the one that al-Muqawqis (whose name was Juraij bin Meena) the Viceroy of Alexandria granted him from the gifts he bestowed. This is the same one that the Messenger of Allah (Peace and Blessings of Allah be upon him) rode on the Day of al-Hunain when [he was] in the necks of the enemies [i.e., in their midst] extolling His Noble Name [Allah] with courage and reliance upon Allah the Great and the Almighty. It has been mentioned that it lived after him to the extent that it was with Ali bin Abu Talib

in his Caliphate. It lived until it was with Abdullah bin Ja‘far after succeeding Ali, and wheat was ground for it to eat due to its weakness from then on.

As for his donkey, it was called Ya‘foor which is transformed and then pronounced, Ufair, then he (Peace and Blessings of Allah be upon him) would ride it on some occasions.

And in the two Saheehs indeed he (Peace and Blessings of Allah be upon him) passed by a mixed gathering when riding a donkey, in it was Abdullah bin Ubayy bin Salool and a number of Muslims, idolaters (worshipers of idols) and Jews. Then he descended and called them to Allah – the Great and the Almighty – and this was before the Battle of Badr and he had decided to visit Sa‘d bin ‘Ubadah. It was then that Abdullah bin Ubayy said to him, “I am not good at doing what you say, O man. So if it is true then don’t overwhelm us with it in our assemblies.” That was before Islam had become dominant and it has been said that he covered his nose when the scent of the animal reached them. And he said, “Don’t harm us with the foul smell of your animal.”

At this, Abdullah bin Rawahah retorted, “Indeed the scent of the donkey of the Messenger of Allah is better than your scent. Rather, O Messenger of Allah (Peace and Blessings of Allah be upon him), cover us with it in our assemblies for we indeed like it.” Thereafter the two sides erupted and were about to come to blows so the Messenger of Allah (Peace and Blessings of Allah be upon him) calmed them down. Then he went to Sa‘d bin ‘Ubadah and complained about Abdullah bin Ubayy, at which he said, “Be gentle with him O Messenger of Allah, for by the One who ennobled you with the truth, Allah indeed sent you with the truth whilst we were preparing to make him in charge of us. Then when Allah brought the truth that he sent you with, he became jealous.”

We have mentioned previously that he rode the donkey during some of the days of Khaibar, and it is mentioned in a hadeeth that he placed Mu‘adh behind him on a donkey, and if we were to narrate them [these narrations] with their wordings and chains of narrators then the section would be rendered very long. And Allah (SWT) knows best.

Chapter: The book of Ash-Shama'il

Now we shall mention what remains related to the Noble Seerah, and that is four books. The first is in Ash-Shama'il [characteristics], the second in Ad-Dala'il [signs], the third in al-Fada'il [virtues] and the fourth in al-Khasa'is [particular traits]. And with Allah is assistance and upon Him do we rely. And there is no might or power except with Allah, the Great and the Wise.

The characteristics of the Messenger of Allah (Peace and Blessings of Allah be upon him) and a mention of his apparent and non-apparent traits

People have authored numerous books on this subject – both in the past and present [whether] solely dealing with this subject or otherwise. From the best of authors of these compilations, the most proficient and the one that caused the most benefit was Imam Abu 'Eesa Muhammad bin 'Eesa bin Sawrah atTirmidhi - (May Allah be pleased with him) The renowned book ash-Shama'il is devoted exclusively to this subject and we have a chain from hearing that leads back to it. We shall mention some points from it and add important matters that the Muhaddith [scholar of hadeeth] and the Faqeeh [scholar in Fiqh or jurisprudence] cannot suffice without.

Let us first mention his immense good looks – may peace be upon him – and his handsome beauty after which we will commence to mention [the same] in brief and details.

Narrations concerning his dazzling handsome appearance, after that which was mentioned previously from his handsome looks

Al-Bukhari narrated from al-Bara' bin 'Azib, he said, "The Prophet (Peace and Blessings of Allah be upon him) had the most handsome face of the people and the best of them in stature. He was neither very tall nor short."

Also narrated by al-Bara' bin 'Azib, he said, "The Prophet (Peace and Blessings of Allah be upon him) was of medium height, [had] wide shoulders, he had hair that reached his earlobes. I saw him in a red cloak [and] I have never seen anything better than him [in appearance]."

Narrated by Abu Ishaq, he said, "Al-Bara' bin 'Azib was asked, was the Prophet's (Peace and Blessings of Allah be upon him) face like the sword? He said, "No, rather like the moon."

Narrated by Jabir bin Samurah, a man said to him, "Was the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) like the sword?" Jabir said, "No, rather round like the sun and moon."

It has been affirmed in Saheeh al-Bukhari from Ka'b bin Malik in the hadeeth of repentance, he said, "And when the Messenger of Allah (Peace and Blessings of Allah be upon him) was happy his face would light up as though it was a piece of the moon."

Narrated by 'A'ishah, she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) entered upon me happy, the features of his face shining."

Narrated by al-Harith bin 'Amr as-Sahmi indeed al- Harith bin 'Amr informed him, "I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Mina or Arafah and the people had surrounded him. Yahya said, "When the people saw his face they said: 'This is a blessed face.'"

The description of the complexion of the Messenger of Allah (Peace and Blessings of Allah be upon him)

Narrated by Rabee‘ah bin Abu Abdur-Rahman, he said, “ I heard Anas bin Malik describe the Prophet (Peace and Blessings of Allah be upon him), he said, “He was of medium height of the people, he was not tall nor short, radiant in complexion not albino white nor brown. He did not have curly hair nor did he have straight hair. He received revelation when he was 40 years old, then he stayed in Makkah for 10 years whilst receiving revelation and he spent 10 years in Madinah. [When] He passed away he did not have 20 white hairs on his head and beard.” Rabee‘ah said, “Then I saw a hair from his hairs and behold it was red, so I enquired it was said it was red from perfume.”

Narrated by Anas bin Malik t, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was not very tall nor was he short. And he was not albino white nor was he brown, he did not have curly hair nor did he have straight hair. Allah sent him [as a Prophet] at the start of 40 years then he stayed in Makkah for 10 years and 10 years in Madinah. Allah took his soul at the beginning of 60 years and there were not 20 white hairs on his head and beard.”

Narrated by Abu’t-Tufail, he said, “I saw the Prophet (Peace and Blessings of Allah be upon him) and nobody remained that had seen him other than myself, so we said to him, “Describe the Messenger of Allah (Peace and Blessings of Allah be upon him) to us.” So he said, “He was white with a handsome face.”

Narrated by Abu Hurairah he said, “I had not seen anything more handsome than the Messenger of Allah (Peace and Blessings of Allah be upon him). It was as though the sun would follow its course on his forehead. And I did not see anybody faster than the Messenger of Allah (Peace and Blessings of Allah be upon him) while walking, it was as though the earth was folded for him we would try hard whilst he would not notice.” Narrated by Tirmidhi from Qutaibah from Ibn Lahee’ah and he narrated, “And the sun would follow its course on his face.”

Narrated by Nafi bin Jubair, he said, “Ali described the Prophet (Peace and Blessings of Allah be upon him) to us, he said, “He was reddish white [had a mixed complexion].”

The description of the face of the Messenger of Allah and a mention of his features: his parting, forehead, eyebrows, eyes, nose, mouth, teeth and other features of his looks and appearance

The statement of Abu’t-Tufail has been mentioned previously that he was white and had a handsome face, also the statement of Anas that he had a bright complexion, in addition to the statement of al-Bara’ when he was asked, “Was the face of the Messenger of Allah like the sword?” i.e., in smoothness so he said, “No, rather like the moon.” When Jabir bin Samurah was asked a similar question, he said, “No, rather round like the sun and the moon.” And the statement of ar-Rubayyi‘ bint Mu‘awwidh, “If you were to see him, you would have said the sun is rising.” And in another narration, “You would have seen the sun rising.”

Abu Ishaq as-Sabee‘i said narrating from a woman from Hamdan who had performed Hajj with the Messenger of Allah (Peace and Blessings of Allah be upon him), so when he asked about him (Peace and Blessings of Allah be upon him), she said, “He was like the moon on a clear night, I have not seen before him or after him [anyone] similar to him.”

Narrated by Abu Hurairah [he said], “It was as though the sun would follow its course on his face.” And in another narration [he said], “His forehead.”

Narrated by Muhammad bin Ali from his father, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a large head, big eyes, long eyelashes, eye [color] mixed with redness, thick beard, bright complexion, coarse short palms and feet. When he would walk it was as though he was walking on a hill and when he would glance he would turn with his whole body." Only Ahmad narrated this.

Narrated by 'A'ishah she said, "I was sitting reading poetry whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) was fixing his sandals. As I looked at him his forehead began to sweat and his sweat began to generate light, so I became astonished. Then he looked at me and said, "What is the matter with you O 'A'ishah?" She said, "I said, O Messenger of Allah, I looked at you, then your forehead began to sweat and your sweat began to generate light and if Abu Katheer al-Hudhali saw you he would have known that you are the most deserving of his poetry." He said, "What does Abu Kabeer say?" I said he says, "The cure for every remainder of menstruation and every corruption of wet nurse and disease of the first milk of the pregnant woman. When you look at the features of his face, it shines like the rain cloud [or thunder cloud]."

Then the Messenger of Allah (Peace and Blessings of Allah be upon him) left what was in his hand and stood in front of me and kissed me between my eyes, then he said, "You have not become happy with me like my happiness from you."

Narrated by Jabir bin Samurah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had bluish black eyes, little flesh on his heels and a wide mouth."

Narrated by al-Hasan bin Ali from his aunt, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a wide forehead, naturally groomed fully detached eyebrows, there was a vein between them which pulsed and filled with blood when he was angry His nose was aquiline; it had a brightness about the upper part that led those who were less observant to think him haughty. He had small cheeks, a wide mouth, he had white teeth with a space between his front teeth."

Narrated from a man of the Ansar, he said, "I asked Ali bin Abu Talib whilst he was Muhtabin [sitting with his knees facing up] with the sheath of his sword [wrapped around him] in the mosque of Koofah about the description of the Messenger of Allah (Peace and Blessings of Allah be upon him), so he said, "He was white in complexion mixed with redness, he had black eyes and silky hair, and thin hair from his chest to his navel, small cheeks, a full thick beard, his neck was like a silver jug, he had hair from his upper chest to his navel like a staff, he did not have any hair on his stomach or chest apart from that, coarse small palms and feet.

When he walked, it was as though he was descending a slope, and when he walked it was as though he was avoiding rocks [i.e. he would raise his legs high]. And when he would turn to glance he would turn with his whole body. He was not tall nor was he short, he was not weak and he was not very strong. The sweat on his face was [like] pearls and the smell of his sweat was better than al-Adhfar musk. I did not see anyone like him before or after him."

It has been affirmed in the two Saheehs from Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Indeed I can see you from behind my back." Some of the scholars said he meant "with the eye of my heart". Some of them even explained His statement, the Most High: "And Your movements among those who fall prostrate(to Allah in the five compulsory congregational prayers)." (Soorat ash-Shu'ara': 219) with that [explanation] and this is a weak explanation. And others said, "Rather this is from his specific traits – (Peace and Blessings of Allah be upon him) – that he would indeed see with his sight from behind him similar to what he would see in front of him. Al-Hafiz Abu Zur'ah ar-Razi mentioned that in his book Dala'il un- Nubuwwah. In the two Saheehs also from Abu Hurairah, indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do you see my Qiblah over here? For by Allah your tranquility, bowing and prostrating are not hidden from me. Indeed I see you from behind my back."

Narrated by Abu Hurairah, he said, “It was as though the Messenger of Allah (Peace and Blessings of Allah be upon him) was formed from silver, he had silky hair, a level stomach [i.e. his stomach did not protrude more than his chest], big shoulder bones. He would place his whole foot on the ground, when he would walk forward he would walk forward with all his body, and when he would return he would return with all his body [i.e. he would not stray left or right from where he was going].”

The description of his (Peace and Blessings of Allah be upon him) Hair

It has indeed been affirmed in the two Saheehs from Ibn Abbas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) liked to agree with the People of the Book in that which he had not received a [specific] command. The People of the Book used to let their hair hang forward and the idolaters would part their hair, so the Messenger of Allah (Peace and Blessings of Allah be upon him) let his hair hang forward then he parted [his hair] afterwards.

And it has been affirmed in the two Saheehs from al- Bara’, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) let his hair grow to his shoulders.” It has been mentioned in the Saheeh from him and others, “To the middle of his ears.” There is no contradiction between the two states, for indeed hair can be long sometimes and shorter than it at other times. So each one narrated according to what he saw.

Narrated by ‘A’ishah, she said, “The Messenger of Allah’s hair was longer than his ear lobes yet above the shoulders.” It has been affirmed that he indeed (Peace and Blessings of Allah be upon him) shaved his head in the Farewell Pilgrimage. And he died after that by 81 days - may the prayers of Allah be upon him forever until the Day of Judgment.

It has been affirmed in the two Saheehs from the hadeeth of Rabee‘ah from Anas after his mentioning of the Messenger of Allah’s hair, he said, “It indeed was not straight nor was it curly and Allah caused him to die whilst not having more than 20 white hairs on his head and beard.”

In Saheeh al-Bukhari from the hadeeth of Ayyoob from Ibn Seereen he indeed said, “I said to Anas: Did the Messenger of Allah (Peace and Blessings of Allah be upon him) dye his hair?” He said, “No, he did not see [on him] except a little white hair.”

And with Muslim from Anas, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) did not dye his hair. He only had a few white hair under his lower lip, a little on his temples and a little on his head.”

Narrated by Uthman bin Mawhab, he said, “Umm Salamah had a small wide bell made from silver containing some of the hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him). If a person had a fever he would send a vessel to her then she would dip the hairs into it. Thereafter the man would sprinkle it on his face. My family sent me to her so she produced it and it was like so – and Isra’eel [the sub-narrator] illustrated with 3 fingers – and it contained 5 red hairs,” narrated by al-Bukhari.

Narrated by Abu Rimthah he said, “I went with my father to the Messenger of Allah (Peace and Blessings of Allah be upon him) and when I saw him he said, “Do you know who this is?” I said, “No”, he said, “Indeed this is the Messenger of Allah (Peace and Blessings of Allah be upon him).” I trembled when he said that and I used to think that the Messenger of Allah (Peace and Blessings of Allah be upon him) was a being that did not resemble mankind, then suddenly [I saw] he was a man with hair to his shoulders with traces of Hinna’ [dye] wearing two green cloaks.”

Narrated by Ibn Umar, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) used to wear Sibtiyyah [tanned cow skin] sandals, and he would die his beard yellow with al-Wars and saffron, and Ibn Umar would [also] do so.”

Narrated by Ibn Umar, he said, “The white hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him) were close to 20 hairs [in total],” and in the narration of Ishaq, “I saw the white hairs of the Messenger of Allah (Peace and Blessings of Allah be upon him) approximately 20 white hairs on the forefront [of his head].”

Abdullah bin Muhammad bin ‘Aqeel said, “Anas bin Malik came to Madinah when Umar bin Abdul‘Azeez was a governor of Madinah. Then Umar sent [a messenger] to him and said to the messenger, “Ask him if the Messenger of Allah (Peace and Blessings of Allah be upon him) dyed his hair, for indeed I have seen a hair from his hairs that was colored.”Then Anas said, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) was bestowed with black [hair], and if I was to count his white hairs on his head I would not find more than 11 hairs. And only this [hair] has been colored with perfume that was used to perfume the hair of the Messenger of Allah (Peace and Blessings of Allah be upon him), that changed its color.”

I say: Anas’ negation of dyeing opposes what has preceded from others in affirmation of it. And the established rule is that “affirmation takes precedence over negation” because the one who affirms has extra knowledge that the one who negates doesn’t possess. Similarly the affirmation of other than him [Anas] of what was mentioned of white hairs takes precedence, especially from Ibn Umar who most probably received that [information] from his sister, the Mother of the Believers, Hafsah. Indeed her awareness was more complete than Anas’ awareness, because she may have washed his noble head (Peace and Blessings of Allah be upon him).

That which has been narrated concerning his shoulders, forearms, armpits, feet and ankles

The narrations of al-Bukhari and Muslim have been mentioned previously, from al-Bara’ bin Azib he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was of average height [and] had broad shoulders.” Az-Zubaidi said from az-Zuhri from Sa‘eed from Abu Hurairah, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had broad shoulders.”

Al-Bukhari narrated from Anas he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had a wide head and feet [and] soft palms.” It has preceded in more than one narration that he (Peace and Blessings of Allah be upon him) had coarse short hands and feet and in a narration, “large hands and feet.”

In Saheeh Muslim narrated from Jabir bin Samurah, “He had a wide mouth - and it has been explained that he had a generous mouth, Ashkal eyes – and it has been explained as having large ovals of the eyes, having Manhoosal-‘Aqib – which has been explained as having little flesh on the heels,” which is more appropriate in relation to males.

Narrated by Maimoonah bint Kardam, she said, “I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in Makkah when he was on his she-camel and I was with my father. In the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him) was a whip, like the whip of those who write [or teach]. Then my father came close to him and then took his foot and the Messenger of Allah (Peace and Blessings of Allah be upon him) allowed him, thereafter I never forgot the length of his index toe over all the other toes.”

Description of his height (Peace and Blessings of Allah be upon him) and his fragrant scent

Narrated by Anas in Saheeh al-Bukhari, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was of medium height [with respect to] the people, he was not tall or short.”

Abu Ishaq said from al-Bara', "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most handsome amongst the people and the best of them in stature, he was neither tall nor short," collected in the two Saheehs.

Narrated by Ali, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was not very tall and taller than medium height. When he came with the people he would be taller than them, the sweat on his face appeared like pearls."

It has been affirmed in Saheeh al-Bukhari from Anas, he said, "I have never touched silk or Deebaj (thick silk) softer than the palm of the Prophet (Peace and Blessings of Allah be upon him) nor have I smelt a perfume nicer than the sweat of the Prophet (Peace and Blessings of Allah be upon him)."

Narrated by Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) had a bright complexion, it was as though his sweat was pearls. When he walked he would lean forward. And I have never touched silk or Deebaj (thick silk) softer than the palm of the Prophet (Peace and Blessings of Allah be upon him) nor have I smelt a perfume nicer than the sweat of the Prophet (Peace and Blessings of Allah be upon him)."

Narrated by Jabir bin Samurah, he said, "I prayed the first prayer [Fajr] with the Messenger of Allah (Peace and Blessings of Allah be upon him), thereafter he went in to his family, and I left with him. Then the children received him so he began to stroke their cheeks one after the other. And as for me, when he stroked my cheeks then I noticed coldness and a scent from his hand as though he had taken it out from a perfume bottle."

Narrated by Abu Juhaifah, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) went at midday to al-Batha', then he performed ablution and prayed adh-Dhuhr two units [Rak'ahs] with an 'Anazah [iron tipped walking stick] in front of him." 'Awn added [the following wording] from his father, "The donkey and the woman would pass by behind it." Hajjaj added to this hadeeth, "Then the people stood and began to take his hand wiping their faces with it. Then I took his hand and put it on my face and suddenly it was colder than ice and better in scent than perfume."

Narrated by Yazeed bin al-Aswad, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) prayed al-Fajr in Mina, thereafter he turned and saw two men behind the people. So he called them, then they were brought with their sides shaking. Then he said, "What prevented you from praying with the people?" They said, "O Messenger of Allah, we prayed at home or in a tent." He said, "Then do not do so [don't repeat this], if anyone amongst you prays in his house then comes to then reaches the prayer with the Imam, he should pray with him for it is Nafilah [superogatory] for him." Then one of them said, "Ask forgiveness for me, O Messenger of Allah." So he sought forgiveness for him.

Then the people rose for the Messenger of Allah (Peace and Blessings of Allah be upon him) and I stood with them, and I was at the time the youngest and bravest of the men. I continued pushing the people till I reached the Messenger of Allah (Peace and Blessings of Allah be upon him), then I took his hand and placed it either on my face or my chest. And I never found anything more fragrant or cooler than the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him). And he was at the time in al- Khaif Mosque."

Narrated by Abdul-Jabbar bin Wa'il bin Hujr, he said, "My family informed me from my father, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was given a bucket of water so he drank from it. Thereafter, he spat in the bucket then poured into the well or drank from the bucket. Then he spat in the well and the likeness of the scent of musk arose from it."This is how al-Baihaqi narrated it from the path of Ya'qoob bin Sufyan from Abu Nu'aim and his name was al-Fadl bin Dukain.

Narrated by Anas, he said, “When the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed the morning prayer the servants of Madinah came with their vessels containing water. Then no vessel was brought except that he submerged his hand in it, and sometimes they would come in the cold morning and then he would submerge his hand in it [their vessels].”

Narrated by Anas bin Malik, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to enter the house of Umm Sulaim and sleep on her mattress when she wasn’t on it. One day he came and slept on it, then she was confronted and it was said to her, “This is the Prophet (Peace and Blessings of Allah be upon him) he slept in your house on your mattress.”

When she came, she saw him sweating and his sweat had become soaked on a piece of leather on the mattress. Then she opened her safe box or hand bag and began to gather that sweat and squeeze it into containers. The Prophet (Peace and Blessings of Allah be upon him) became astonished and said, “What are you doing, O Umm Sulaim?” She said, “O Messenger of Allah we wish for its blessings for our children.” He said, “You did right.”

Narrated by Anas also, he said, “When the Messenger of Allah (Peace and Blessings of Allah be upon him) would pass on a pathway from the pathways of Madinah they found the scent of perfume from him and say, “The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by on this path.”

And narrated from him, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “That which has been made beloved to me from this world are women, perfume and the pleasure of my eyes has been made in prayer.”

Description of the Seal of Prophethood which was between his (Peace and Blessings of Allah be upon him) shoulders

Narrated by as-Sa’ib bin Yazeed, he said, “My maternal aunt took me to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, the son of my sister has become ill.” Then he stroked my head and invoked blessings upon me and made ablution then I drank from his ablution water. I stood behind him and then I saw the Seal of Prophethood between his shoulders similar to the egg of a pigeon.”

Narrated by Jabir bin Samurah, he said, “The front of the forehead of the Messenger of Allah and his beard had become white and when he would oil his hair it would be concealed but when his hair was dry it would be apparent. He had a thick beard, and once a man asked, “Was his face like the sword?”He said, “No, rather it was like the sun and the moon and was round. And I saw the Seal by his shoulder like a pigeon’s egg similar to his body.”

Narrated by Abdullah bin Sarjis, he said, “I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and ate bread and meat with him,” or he said, “Porridge.” I said, “O Messenger of Allah (Peace and Blessings of Allah be upon him) - may Allah forgive you.” He said, “And you.” Then I said, “Did the Messenger of Allah (Peace and Blessings of Allah be upon him) ask for forgiveness for you?” He said, “Yes and for you [the believers].” Then he recited this verse: “And ask forgiveness for your sin, and also for (the sin of) believing men and believing women.” (Soorah Muhammad: 19) Then I moved behind him and I saw the Seal of the Prophets between his shoulders by his left shoulder blade, like closed fingers with two beauty spots on it like warts.”

Narrated by Mu‘awiyah bin Qurrah from his father, he said, “I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, show me the Seal.” Then he said, “Insert your hand.”So I inserted my hand in his shirt pocket and began to feel and look at the Seal

and it was on his shoulder blade similar to an egg. That did not prevent him from praying for me whilst my hand was in his shirt pocket."

Narrated by Abu Rimthah at-Taimi, he said, "I exited with my father until I came to the Messenger of Allah (Peace and Blessings of Allah be upon him). Then I saw trace of Hinna' [dye] on his head and saw on his shoulder what was similar to an apple. Then my father said, "I am a doctor so shall I not cut it for you?" He said, "Its doctor is the One that created it."And he said to my father, "Is this your son?"He said, "Yes." He [the Messenger of Allah (Peace and Blessings of Allah be upon him)] said, "You should indeed not harm him nor should you harm him."

The best opinion of Ibn Dihyah and others from the scholars before him in the wisdom behind the Seal being between the shoulders of the Messenger of Allah (Peace and Blessings of Allah be upon him) is that it was an indication that there was no Prophet after him. It has been said it was on his shoulder blade because it is said that is the place from where the Shaitan enters inside man so this was a protection for him (Peace and Blessings of Allah be upon him) from the Shaitan.

I say, we have previously mentioned the hadeeths illustrating that there is no Prophet nor Messenger after him during the explanation of His statement the Most High: "Muhammad ((Peace and Blessings of Allah be upon him)) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything." (Soorah al- Ahzab: 40)

Chapter

Compilation of the hadeeths concerning the description of the Messenger of Allah

It has been mentioned previously in the narration of Nafi' bin Jubair from Ali bin Abu Talib that he said, "I never saw before him or after him a similitude."

Narrated by Ibraheem bin Muhammad the son of Ali, who said, "When Ali would describe the Messenger of Allah (Peace and Blessings of Allah be upon him) he would say, "He was not very tall nor was he very short he was of medium height, he did not have curly hair nor was it straight, he had hair in between that. He did not have a fat face or a thin face, there was a roundness in his face reddish-white [complexion], black eyes, long eyelashes, big boned and joints [i.e. knees, shoulders, elbows, wrist, ankle etc.].

He had a faint line of hair from his chest to his navel, big hands and feet, when he would walk he would raise his feet as though he was walking uphill and when he would turn he would turn with his whole body. Between his shoulders lay the Seal of Prophethood. He was from the most generous of people in giving and the most welcoming of them in receiving, the most truthful of people in speech, the most trustworthy of people in obligation, the most soft of them in character, most noble of them in companionship. Whoever saw him would naturally respect him, and whoever associated with him loved him. One person describing him said, "I never saw before him nor after him a similitude."And Imam Abu Ubaid al-Qasim bin Sallam narrated this in Kitabul-Ghareeb. Thereafter he narrated from al-Kisa'i and alAsma'i and Abu 'Amr an explanation of the Ghareeb [uncommon words], and a summary of the uncommon words mentioned in his narration: al- Mutahham means a full body, al-Mukaltham means very round face i.e., it was not fat and raised nor was it weak rather between that, and his face was not completely round rather it was slight in places and that is [considered] most preferred among the Arabs and those who know [of such matters].

He was white mixed with red and that is the best of complexions and for this reason he was not extremely white, and al-Ad'aj means strong blackness of the pupils, and Jaleelul-Mushash means his

joints (like the knees, elbows, shoulders, wrists) were broad and [so was] that which was near it from the body. And his statement Shathnal-Kaffain means big hands, and Taqalla‘a in his walk means fast walk. Mention of his groomed eyebrows with long eyelashes has occurred in a hadeeth, along with "He had Shabh arms," i.e. thick arms. And Allah the Most High knows best.

The hadeeth of Umm Ma‘bad concerning him (Peace and Blessings of Allah be upon him)

The hadeeth has been mentioned previously in full in the Hijrah from Makkah to Madinah when the Messenger of Allah (Peace and Blessings of Allah be upon him) came to her [Umm Ma'bad] with Abu Bakr and his Mawla Amir bin Fuhairah and their guide Abdullah bin Uraiqit ad-Deeli. Then they had asked her if she had any Laban or meat with her that they could purchase from her but they didn't find anything with her. She said, "If we had anything I would entertain you," and they [her tribe] were afflicted by drought [at that time].

Then he (Peace and Blessings of Allah be upon him) spotted at a sheep through a gap in the tent and said, "What is wrong with this sheep, O Umm Ma‘bad?" She said, "It is weak." Then he (Peace and Blessings of Allah be upon him) said, "Would you let me milk her?" She said, "If it has milk then milk her."Then he (Peace and Blessings of Allah be upon him) requested the sheep [be brought] and stroked it and mentioned the Name of Allah. Then he [the narrator] mentioned the hadeeth and the Messenger of Allah (Peace and Blessings of Allah be upon him) milking it so that it was enough for all of them. Then he milked it and left a full vessel with her.

The group left after having quenched their thirst, then when her husband came he was astonished by the milk and said, "Where did you find this when there is no milk in the house and the sheep is single?" She said, "No, by Allah, indeed a blessed man passed and from his speech [and behavior] was such and such." He said, "Describe him for me, by Allah, I indeed think he is the man whom the Quraish are searching for."

She said, "He is bright, he has a good face, well-mannered, and is not defective with a large abdomen or a small head. He is a handsome man, the pupils of his eyes are very black, the hair of his eyelashes is very long, there is a mild hoarseness in his voice, intensely white and deep black eyes, his eyebrows are arched and very close to each other, his neck was radiant, and there was a thickness in his beard.

He is dignified when he is silent and he is splendid when he talks, he explains thoroughly not too little and not too much, he is fluent and his speech appears like pearls. He is most beautiful and graceful from a distance and the best one when he is near, no eye looks up to him out of tallness and no eye looks down on him from shortness. He becomes the brightest and the most supreme one when he is between two people, and the best of them in stature. He always has companions who listen to him when he talks and obey his orders when he ask them to do something, his companions accompany and serve him, he was not frowning, and he does not talk in vain."

Then her husband said, "This is the one whom the Quraish seek, if I was to encounter him I would seek to accompany him and I would strive if I was to find a way to do so. Then there was a loud voice between the heavens and the earth, they could hear it but didn't see who said it, and he said [some Arabic poetry],

"May Allah the Lord of mankind reward with his best reward,

The two companions that resided in the tent of Umm Ma‘bad, They

arrived in goodness and left with it,

So successful is the one who became a friend of Muhammad"

We mentioned previously Hassan bin Thabit's response to this blessed poetry in a fashion similar to it in splendor.

Al-Hafiz Ya'qoob bin Sufyan al-Fasawi and al- Hafiz Abu Nu'aim in his book Dala'ilun-Nubuwwah. Abdul-Malik said, "It has reached me that Abu Ma'bad embraced Islam after that and that indeed Umm Ma'bad migrated then embraced Islam."Thereafter al-Hafiz al-Baihaqi mentioned the uncommon words after this hadeeth.

Hadeeth of Hind bin Abu Halah

Al-Hasan bin Ali (May Allah be pleased with him) said: "I asked my uncle Hind bin Abu Halah about the hilyah [description] of the Messenger of Allah (Peace and Blessings of Allah be upon him). Hind was known to be a prolific describer of the Prophet, and I wished him to relate some of it for me so I might hold fast to it."

So Hind said: "The Messenger of Allah (Peace and Blessings of Allah be upon him), was of mighty significance to Allah, and profoundly honored among the people. His face radiated light like the moon on its fullest night. He was a bit taller than those of medium stature and a bit shorter than the tall and skinny. His head was large. His hair was wavy. If his hair parted, he would leave it parted, if not he would leave it, and it would not be long enough to go past his earlobes. His complexion was fair. He had a wide forehead, arched, thick eyebrows with a space between them. There was a vein between them that would swell and pulse when he was angry. His nose was aquiline; it had a brightness about the upper part that led those who were less observant to think him haughty. He had a thick beard. His eyes were very black and the whites very white. His cheeks were not prominent, he had a wide mouth. His teeth were white and there was a space between his front teeth.

"There was a fine line of hair on his chest, and it was as if it were an ivory statue with the purity of silver. His figure was well proportioned, full bodied and strong. There was no slackness in his musculature, his chest did not protrude over his belly, nor the reverse. His chest was broad and his shoulders wide and muscular. He had large limbs. The parts of his body that could be seen while he was clothed were luminous. His body from the neck to the navel was joined by hair which flowed down like a line. There was no hair on his nipples. His forearms, shoulders, and upper chest were hairy. The bones of his forearms were long. His palms were wide and generous. His hands and feet were thick. His limbs were long. He had long sinews. His insteps were high. His feet were smooth without protuberances and water would run off them.

When he would move off, he would move with determination. He would step surely and unhurriedly and not proudly. He walked gently and with dignity, and he would take wide steps when he wanted to walk quickly. When he walked, it was as if he were descending from a slope and when he would look at someone, he would turn to him fully. He would lower his gaze and looked down more often than up. He did not stare. He would lead his companions by walking behind them out of modesty and would always be the first to greet them."

At this point, Al-Hasan said to Hind, "Describe to me the way he spoke."

Hind said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), was continually full of concern. He was constantly deep in thought. He had no rest, and would not speak without a reason. He would be silent for long periods of time. He would begin conversations, and end them clearly and distinctly and would speak in a way that combined many meanings in few words. He spoke with excellence, and there was no excess in it, nor unnatural brevity. He was gentle by nature and not coarse, nor was he contemptuous of anyone.

He would extol the favors he received, even when they were few and small. He never found fault with them. He never criticized the food or drink that was prepared for him, nor did he overly praise it. No one would stand against his anger when matters of the Lord's truth were opposed, until he had triumphed, but he would never get angry for his own sake, nor would he ever seek to win such an argument. He would gesture with his whole palm, to point. When he was astonished, he would make his palm face upwards. He used his hands frequently as he spoke, and would strike his left palm with his right thumb. When he would get angry, he would turn away and avert his gaze, and when he was full of joy he would lower his eyes. Most of his laughing was [no more than] smiling; when he did laugh, it was not loud, and he would show his teeth a bit like they were hailstones."

Al-Hasan said, "I kept this report to myself, away from [my brother] Al-Husain for a while, then I told it to him, but he had already heard it and found out even more. He had asked our father [Ali] about the way the Messenger of Allah (Peace and Blessings of Allah be upon him), was at home, when he went out in his assemblies, and about his way of living." Al-Hasan left nothing of this out.

Al-Husain said, "I asked my father [Ali]t, about how the Messenger of Allah (Peace and Blessings of Allah be upon him) entered the house. He [Ali] said, "He always asked permission to enter his home, from Allah, and those within. When he was at home, he would divide his time into three parts: one part for Allah, one for his family and one for himself. Then he would divide his own portion between himself and the people. His chosen companions would mostly share this time with him, and they would convey his words to the common people. He would hold nothing back from them, neither knowledge or worldly things. It was his way to prefer the people of excellence, according to their merit in religious matters. Among the people there were those with a need, those with two needs, and those with many needs. He would work with them, and he would occupy them and the community in general with that which would improve their situations.

This he would do by asking about them and their needs, and informing them what they ought to do. He would say, 'Let the one who is present among you inform the one who is absent, and bring to me the need of the one who is unable to tell me himself. Truly, the one who informs a person of authority of the need of one who is unable to convey it himself, Allah will make firm his feet on the Day of Judgment.' This was the kind of topic mentioned in his presence, and he did not accept anything else from anyone [he did not like meaningless conversation and liked to talk about how to help people]."

Ali then said, in the hadeeth of Sufyan bin Wakee': "They would come as scouts [seeking decisions or knowledge], and they would not go on their way until they had found what they sought, and then they would leave as guides and learned people."

I said [Husain to his father Ali], "Tell me about his going out and how he acted outside."

Ali said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), would hold his tongue except in matters which concerned his companions. He would encourage affection and concord between them and would say nothing to alienate one from another. He honored the noblemen of every people who would come to him and make them their leaders. He would be wary around some people and on his guard against them [especially nomads], but he would never withhold from anyone his open-faced friendliness and fine personality. He would ask his companions about their circumstances, and he would ask people about what was going on amongst them. He would approve of that which was good and advocate it, and he would denounce that which was base and discourage it.

"Everything he did was in moderation, without excess or contrariness. He was not thoughtless, out of fear that those who came to him would become unmindful or weary. He was prepared for every situation in this world and the next. He did not fail to fulfill what was right, and he did not overstep his authority in regards to those near him. The most meritorious and excellent people to him were those whose advice was most universal; the most significant of them to him were those most beneficial to others, and the most helpful in helping others bear their burdens."

Then Al-Husain said, "Then I asked him [Ali] about his gatherings and about what he did in them, and he said: "The Messenger of Allah (Peace and Blessings of Allah be upon him), did not sit down or stand up without mentioning Allah, nor did he reserve for himself fixed places among the people to be seated, and he forbade others also to reserve places for themselves [especially in mosques and public gatherings]. When he would go to visit a group, he would sit in the nearest available spot, and ordered that others follow this practice. He would give those seated near him his full share of attention in such a way that no one would think others had been given precedence over him.

Whenever someone he sat with would tell him of his needs, he would bear with that person until that person left him. When someone would ask him to solve a problem, he would not turn him away without solving it for him, if possible, or saying a comforting word or a prayer for its fulfillment. His cheerfulness and open personality were felt by all the people, and he became like a father to them. They came to have the right of mercy and compassion from him, as they were close, like the relation of parent and child, distinguished only by virtue and devotion to Allah. And in another narrative, they became equals regarding their rights in his eyes.

"Assemblies with him were gatherings of gentleness, dignified conduct, modesty, patience, and trust. No voice would be raised, nor would women be spoken of in a depraved way, nor would people's errors be mentioned. [This last item comes via different narrations.] They inclined to each other in affection born out of devotion to Allah, as humble people. In these gatherings, the old were honored, the young were treated with gentleness. They would come to the aid of the needy and would have compassion for the stranger."

And then I asked him [Ali] about the Messenger's conduct among his close associates and servants.

[Ali] said: "The Messenger of Allah (Peace and Blessings of Allah be upon him), was unfailingly cheerful, easygoing by nature, and mild mannered. He was neither crude nor harsh. He was not a clamorous loudmouth, nor a repeater of obscenities. He was not one to find fault in others, nor did he overly praise them either. He was unconcerned about what he did not want, and this did not bother him. He allowed his soul no portion of three things – hypocrisy, acquisitiveness, and that which did not concern him. He did not allow himself to engage in three things regarding people – he would not criticize others, he would not revile anyone, and he would not seek out others' faults. He would speak of nothing unless he hoped a reward from Allah for it.

When he would talk, the ones sitting with him would be so still and quiet, you would imagine birds were sitting on their heads. When he was silent, they would talk, but not quarrel in his presence. When one of them would talk, they would all listen attentively until he had finished. They would speak about a subject that was brought up by the first to speak until they had finished with it. He would laugh at what they laughed at, and he would be amazed by what amazed them. He was patient with the stranger who had roughness in his speech. He would say, 'Whenever you see someone seeking to solve a problem, help him out.' He did not seek praise, except to be spoken of appropriately. He would not interrupt another's speech unless it got excessive or too long, then he would end it or get up to leave."

[Al-Hasan continues in the words of his brother Al-Husain]. I said [to Ali], "What was the silence of the Messenger of Allah (Peace and Blessings of Allah be upon him) like?"

He said, "His silences were for four situations: forbearance, caution, estimation, and contemplation. As for his estimation, it was to take an impartial study of events and listen to the people in order to be just. As for his contemplation, it was about what was eternal and what was transitory. His forbearance was part of his patience, he was not angered by that which was provocative. His caution was for four reasons – taking good speech or action into consideration so he might use it in an exemplary way; abjuring the ugly and bad so it would be left alone; exerting his judgment to improve the situation of his community; [and] establishing ways to maintain the good state of his community in regard to this world and the next."

Narrated by ‘Uqbah bin al-Harith he said, “Abu Bakr prayed al-Asr after the death of the Prophet (Peace and Blessings of Allah be upon him) by a few nights, then he and Ali went out walking and suddenly saw al-Hasan bin Ali [who] was playing with the children. Then Abu Bakr lifted him on to his shoulders and said, “Let my father be sacrificed for your sake, [you] resemble the Prophet (Peace and Blessings of Allah be upon him) and not Ali,” whilst Ali was laughing at them (May Allah be pleased with him).”

Narrated by Abu Juhaifah, he said, “I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) and al-Hasan bin Ali resembled him.”

Narrated by Ali(May Allah be pleased with him)who said, “Al-Hasan is the most resemblant of the Messenger of Allah (Peace and Blessings of Allah be upon him) between his chest and head and alHusain is the most resemblant of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the area below that.”

Section: His manners and pure characteristics

We mentioned his noble origin and ancestry, the purity of his lineage and birth and Allah the Most High indeed said, “Allah knows best with whom to place His Message” [Soorah al-An‘am: 124]

Narrated by Abu Hurairah, indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “I was sent from the best of the generations of Adam’s children, generation after generation till I was from the generation I am now in.”

In Saheeh Muslim from Wathilah bin al-Asqa‘, who said the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Indeed Allah chose Quraish from the children of Isma‘eel and chose the children of Hashim from Quraish. And he chose me from the children of Hashim.”

Allah (SWT) says:

“Noon. [These letters (Noon, etc.) are one of the miracles of the Qur’ân, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men). You (O Muhammad (Peace and Blessings of Allah be upon him)) are not, by the Grace of your Lord, a madman.

And verily, for you (O Muhammad (Peace and Blessings of Allah be upon him)) will be an endless reward. And verily, you (O Muhammad (Peace and Blessings of Allah be upon him)) are on an exalted standard of character.” [Soorah al Qalam: 1-4]

Al-Awfi said narrating from Ibn Abbas regarding His statement, The Most High: “And verily, you (O Muhammad (Peace and Blessings of Allah be upon him)) are on an exalted standard of character.” [Soorah al-Qalam: 4] It means, and verily you are on a great religion and that is Islam. This is what Mujahid, Ibn Malik, as-Suddi, ad-Dhahhak, Abdur- Rahman bin Zaid bin Aslam mentioned and al-Atiyyah said, “On great manners or conduct.”

It has been affirmed in Saheeh Muslim from the hadeeth of Qatadah narrated from Zurarah bin Awfa, from Sa‘d bin Hisham, he said, “I asked ‘Aishah the Mother of the Believers, and said, ‘Inform me of the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him)’ so she said, “Do you not read the Qur’an?” I said, ‘Indeed.’ Then she said, “His manners were [in accordance with] the Qur’an.”

Narrated by al-Hasan al-Basri, he said, “‘Aishah was asked about the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, “His manners were the Qur’an.”

The meaning of this is that indeed his manners – (Peace and Blessings of Allah be upon him) – no matter what the Qur’an commanded him with - he implemented it, and whatever it forbade him he abstained from it. This is in accordance with what Allah fashioned him upon, from a great natural sound disposition that nobody has ever had nor shall have perfected [manners] more than him. He legislated for him the great religion that He never ordained for anyone before him and in addition to that he is the Seal of the Prophets, so there shall be no Messenger or Prophet after him. He possessed shyness, generosity, courage, forbearance, remission, mercy and the rest of the perfect mannerisms that cannot be defined or described [completely].

Narrated by Abdullah bin az-Zubair regarding the statement of the Most High: “Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them)” [Soorah al-A‘raf: 199] He said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was commanded to take forgiveness from the manners of the people.”

Narrated by al-Bara’ bin Azib, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had the most handsome face of the people and was the best of the people in manners.”Malik said

[narrating] from az-Zuhri, from Urwah, from ‘Aishah, she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was not given a choice between two matters except that he chose the easiest of them as long as it was not a sin, and if it was a sin he was the most distant of people from it. He never sought revenge for himself except if a boundary of Allah was violated then he would seek revenge for Allah’s sake.”

Narrated by ‘Aishah, she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) never hit anyone with his hand, not a slave nor a woman nor a servant unless he was fighting Jihad in the way of Allah. And nobody ever wronged him and then he took revenge from him except if a boundary from the boundaries of Allah was violated, then he would take revenge for the sake of Allah the Great and the Almighty.”

Narrated by Abu Ishaq [he said], “I heard Abu Abdullah al-Jadali say, “I heard ‘Aishah and asked her about the manners of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, “He was not foul in speech nor would he commit foul acts, nor was he one to shout in the markets, and he would not follow a wrongdoing with a wrongdoing rather he would forgive and pardon – or he said – pardon and forgive.”

Narrated by Abdullah bin ‘Amr he said, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) is described in the Tawrat just as he is described in the Qur’an, “O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner” [Soorah al-Ahzab: 45], and a refuge for the illiterate. You are my slave and Messenger. I named you the Mutawakkil [one who relies on his Lord] not harsh or severe, nor one who shouts in the markets. And one who does not reward a wrong doing with a [another] wrong doing, however he forgives and pardons. And he [his Lord] will not take him until he straightens with him the crooked path [correct the distorted religion] until they say, “There is no true deity that deserves to be worshipped but Allah.” And that he opens blind eyes, deaf ears and sealed hearts.”

Narrated by Abu Sa‘eed, who said, “The Prophet (Peace and Blessings of Allah be upon him) was more shy than a virgin in her separate room.”And when he disliked something it would be known by his facial expression.

Narrated by Anas bin Malik, who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was not abusive, nor a curser and nor foul [in speech] and he would say to one of us when rebuking, “What is wrong with him, may his forehead be dusty [i.e. an invocation for him so that he is enabled to make a lot of prostrations].”

Narrated by Anas, who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) had the most handsome face, he was from the most generous of people and was from the most courageous of the people. Once the people of Madinah got terrified at night, so they went in the direction of the noise [that terrified them]. The Messenger of Allah (Peace and Blessings of Allah be upon him) met them on the way back as he had beat them to the [source of] noise. He was riding an unsaddled horse belonging to Abu Talhah and a sword was hanging out by his neck, and he was saying, “Do not be afraid. Do not be afraid. I found it very fast – or he said – this horse is very fast.”He [sub narrator] said, “It was a slow horse.”

Narrated by Ali bin Abu Talib, he said, “When it was the Battle of Badr we were safe from the idolaters with the Messenger of Allah (Peace and Blessings of Allah be upon him). And he was the most severe person [in battle].”

It has been mentioned previously in the Battle of Hawazin, that when the majority of his Companions fled on that day, he – may peace be upon him – stayed firm on his mule whilst commending his noble name, saying, “I am the Prophet, no lie. I am the son of Abdul- Muttalib.”And despite that he would

ride the mule towards the enemy and this is the epitome of great courage and complete reliance [on Allah] - may the prayers of Allah and peace be upon him.

In Saheeh Muslim narrated from Anas, he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Madinah Abu Talhah took me by the hand to the Messenger of Allah (Peace and Blessings of Allah be upon him), then he said, "O Messenger of Allah, indeed Anas is a young active boy, so let him serve you." So I served him on journey and Hadar [when he was stationed in one place, the opposite state of journey]. By Allah, he never said to me about a matter, "Why did you do this like so?" Nor to a matter I did not perform, "Why did not you do this like so ?"

Narrated by Anas, he said, "I served the Messenger of Allah (Peace and Blessings of Allah be upon him) for nine years and I do not remember him ever saying, "Why did you do such and such?"And he did not ever rebuke me over anything."

Narrated by Anas also, who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the best of the people in mannerisms. One day he sent me for a need [i.e., on an errand], so I said, 'By Allah I won't go'. While within me, I wanted to perform that which the Prophet (Peace and Blessings of Allah be upon him) ordered me with. So I exited to pass by some children playing in the market, then suddenly the Messenger of Allah (Peace and Blessings of Allah be upon him) grabbed hold of my neck from behind me. I looked at him whilst he was laughing then he said, "O Unais [lessened version of the name Anas], did you go to where I ordered you?" I said, 'Yes, I am going O Messenger of Allah'. By Allah I served him for nine years, I do not remember him saying about a matter I performed, "Why did you do such and such?" or a matter that I left, "If only you had done such and such."

He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most well mannered of people and I had a brother called Abu Umair, - he [the sub-narrator] said, "I thought he said weaning [young child]" - so when the Messenger of Allah (Peace and Blessings of Allah be upon him) came and saw him he said, "O Abu Umair, what did the small Nughayr [bird] do [for you]." [The subnarrator said:] It was a serin that he used to play with.

[Anas] He said, "Sometimes the time of prayer would enter when he was in our house and then [he would] order that the rug under him was brushed then water would be sprinkled on it, thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) would stand and we would stand behind then he would lead us in prayer." [The sub- narrator added] He said, "And their rug was from the leaves of date palm trees."

Narrated by Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most generous of people, and he would be most generous in Ramadan when Jibreel would meet him and teach him the Qur'an. Indeed, the Messenger of Allah (Peace and Blessings of Allah be upon him) was more generous than the strong uncontrollable wind [in readiness to give charity]."

Narrated by 'A'ishah, she said, "If something [disliked] from a man reached the Prophet (Peace and Blessings of Allah be upon him), he would not say, "What is wrong with so and so?" However, he would say, "What is wrong with the people they say such and such."

It has been affirmed in the Saheeh that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Nobody should tell me anything [disliked] about anyone. I prefer to meet you with a sound heart."

Narrated by Anas bin Malik, he said, "I was walking with the Prophet (Peace and Blessings of Allah be upon him) and he was wearing a cloak with a thick hem. Then a Bedouin came to him and pulled his cloak roughly and I looked at the base of the Messenger of Allah's shoulder and saw that it had left a mark from the harshness of the tugging. Then he said, "O Muhammad, order for me some of Allah's

wealth that is with you.”Then the Messenger of Allah (Peace and Blessings of Allah be upon him) turned to him, he smiled and commanded that he should be given [money],” reported by the two Imams from the hadeeth of Malik.

Narrated by Abu Hurairah, he said, “We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the mosque, then when we stood with him a Bedouin came and said, “Give me [money/provision], O Muhammad.” So he said, “No, and ask forgiveness from Allah.” So he pulled him by his belt [in a narration, his hem] and it left a mark on him. They [the people] wanted to kill him, then he said, “Leave him.”Then he gave him, his oath used to be, “No, and ask forgiveness from Allah.”

Narrated by Zaid bin Arqam, he said, “A man from the Ansar would enter upon the Messenger of Allah (Peace and Blessings of Allah be upon him) and he would trust him. [Once] He tied a knot [for the purpose of sorcery] and threw it in a well, then that overwhelmed the Messenger of Allah (Peace and Blessings of Allah be upon him). Then two angels came to visit him and told him that so and so had tied a knot for him and it was in such and such well. The well had become yellow due to the severity of the knot. Then the Prophet (Peace and Blessings of Allah be upon him) went to the well and extracted the knot. He found that the water had turned yellow. Thereafter he opened the knot then the Prophet (Peace and Blessings of Allah be upon him) slept. For indeed I saw the man enter upon the Prophet (Peace and Blessings of Allah be upon him) after that and I did not see him in the presence of the Prophet (Peace and Blessings of Allah be upon him) till he died.

I say: it is well known in the Saheeh that the Jew Labeed bin al-A‘sam was the one who performed magic on the Prophet (Peace and Blessings of Allah be upon him) with a comb, the hair gathered on it in the outer skin of the pollen of the male date palm underneath the lid of the Dhi ’Arwan well. The state remained the same for approximately 6 months [under the influence of magic] until Allah revealed the two Soorahs for protection [al-Falaq and an-Nas]. It has been said that the verses of the two chapters amount to 11 verses and the knot whose magic he was victim to, consisted of 11 knots and we have mentioned that in sufficient detail in our book Tafseer. And Allah (SWT) knows best.

Narrated by Anas bin Malik, he said, “I never saw a man embrace the Messenger of Allah (Peace and Blessings of Allah be upon him) and then [saw him – peace be upon him) move his head until that man moved his head [away from the other]. And I never saw a man take hold of the Messenger of Allah (Peace and Blessings of Allah be upon him) then [saw him] let go until the man let go of his hand.” Narrated only by Abu Dawood.

Narrated by Anas bin Malik, he said, “There was a young slave girl from the slave girls of the people of Madinah that used to come and take the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him). He would not remove his hand from hers until she took him to where she willed.” Narrated by Ibn Majah from the hadeeth of Shu‘bah.

Narrated by Anas also, he said, “A woman who had mental disorientation said, “O Messenger of Allah, I have a need.” So he said, “O mother of so and so, see which path you wish to take [in order that I solve your need]. Then he went with her and spoke to her in seclusion until she had obtained her need.”

It has been affirmed from Abu Hurairah, who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) never criticized food, if he liked it he ate it and if not, he left it.”

Narrated by Abu Sa‘eed al-Khudri, “When the Messenger of Allah (Peace and Blessings of Allah be upon him) would sit he would sit with his hands wrapped round his shins to his chest.”

Narrated by Abdullah bin Hassan al-‘Anbari, he said, “Both my grandmothers, Safiyyah and Duhaibah daughters of ‘Ulaibah – Moosa [the sub narrator] added, “the daughter of Harmalah.” And they were the stepdaughters of Qailah bint Makhramah who was the grandmother of their father. She told them that she saw the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was sitting

with his hands wrapped around his shins to his chest. Then when I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in the state of humbleness in his sitting, I feared him."

Narrated by 'A'ishah, "Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) would talk with words such that if one was to enumerate them he would have been able to [due to their order and clarity]."

And also from 'Aishah, she said, "Did not Abu so and so surprise you? He came and sat by my house and mentioned hadeeth[s] from the Messenger of Allah (Peace and Blessings of Allah be upon him) making me hear that [due to the loudness of his voice] whilst I was praying Nafilah. He left before I finished my Nafilah and if I had reached him I would have replied to him [saying] that the Messenger of Allah (Peace and Blessings of Allah be upon him) never used to relate hadeeth as you do [in one tone]."

Narrated by 'A'ishah, she said, "The Prophet's speech used to have breaks in it - everyone would understand it. He never used to recite with a continuous tone."

Narrated by Ibn Umar, he said, "In the speech of the Messenger of Allah (Peace and Blessings of Allah be upon him) was intonation or [he said] fluidity."

Narrated by Anas he said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) would mention a word [of importance] he would repeat it three times. And when he gave Salaam to a people he gave Salaam thrice."

Narrated by Thumamah bin Anas, he said, "When Anas spoke he repeated himself three times and he said that when the Prophet (Peace and Blessings of Allah be upon him) would speak he would repeat himself thrice, it was his (Peace and Blessings of Allah be upon him) guidance in speech. And he used to seek permission to enter [a dwelling] three times."

In the Saheeh, he said, "I have been given eloquent speech and speech has been abbreviated for me [i.e. shortened speech]."

Narrated by Abu Hurairah, he said, "I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "I have been sent with eloquent speech and have been given victory with awe. And whilst I was asleep I was given the keys to the bounties of the earth in my hand."

It has been affirmed in the two Saheehs from 'A'ishah, she said, "I never saw the Messenger of Allah (Peace and Blessings of Allah be upon him) laugh fully to the extent that I could see his teeth, he would only smile."

Narrated by Abdullah bin al-Harith bin Jaz', he said, "I never saw anyone smile more than the Messenger of Allah (Peace and Blessings of Allah be upon him)."

And Muslim said, "Narrated by Simak bin Harb, "I said to Jabir bin Samurah, did you used to sit with the Messenger of Allah (Peace and Blessings of Allah be upon him)?" He said, "Yes, many a times he would not move from the place of prayer that he prayed Fajr in until the sun rose, then when it rose he left. And they [Companions] used to talk about what they did in Jahiliyyah and they would laugh and he would smile."

His Generosity

What has been narrated in the two Saheehs from Ibn Abbas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most generous of people, and he would be most generous in Ramadan when Jibreel would meet him and teach him the Qur'an. Indeed, The Messenger of Allah

(Peace and Blessings of Allah be upon him) was more generous than the strong uncontrollable wind [in readiness to give charity]. This similitude is the epitome of eloquence in making a similitude with the uncontrollable wind in its generality and limitless abundance.

In the two Saheehs from Jabir bin Abdullah, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was never asked anything and then replied, “No.””

Narrated by Anas, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was not asked for anything upon Islam except that he gave it to him. A man came to him and asked him, so he ordered for [as] many sheep [as filled] between two mountains from the sheep of Zakat. Then he returned to his people and said, “O my people, embrace Islam for indeed Muhammad gives in the manner of someone who doesn’t fear poverty.”

And from him – may Allah reward him – he said, “A man asked the Prophet (Peace and Blessings of Allah be upon him) so he gave him some sheep [such that they filled the space] between two mountains. Then he came to his people and said, “O my people embrace Islam, for by Allah Muhammad gives in the way of the one who does not fear poverty.” Indeed a man would come to the Messenger of Allah (Peace and Blessings of Allah be upon him) not wanting anything but worldly [matters], then he would not reach the evening until his religion would be more beloved and dear to him than the world and that which is in
it.”

And this giving [in charity] indeed pleases the hearts of those with weak hearts [faith] in [staying on] Islam and encourages others to enter into Islam, just as he did in the Battle of Hunain when he distributed the abundant wealth from camels, sheep and silver among those who were al-Mu’allafatu Quloobuhum [bringing hearts together for Islam]. Despite that he did not give the Ansar and the majority of the Muhajiroon anything. Rather, he distributed [the spoils] amongst those whose hearts he wanted to bring upon Islam and left them because of the richness and goodness that was [already] in their hearts.

When condoling whoever questioned him about the wisdom behind this distribution, and answering those who rebuked him from a group of the Ansar, he said, “Are you not satisfied that the people leave with sheep and camel and that you leave with the Messenger of Allah, returning with him to your homes?” They said, “We are satisfied, O Messenger of Allah.”

Similarly, he gave his uncle al-Abbas after he embraced Islam when the fortune from Bahrain came to him and was placed in front of him in the mosque. Al-Abbas came to him and said, “O Messenger of Allah give me [from the fortune] because I redeemed myself in the Battle of Badr and I redeemed ‘Aqeel [he paid for his and ‘Aqeel’s freedom], so he said, “Take.” Then he removed his thawb and began to place some of the fortune in it then he stood up to carry it but he couldn’t, then he said to the Messenger of Allah (Peace and Blessings of Allah be upon him), “Lift it on my back.” He said, “I will not do so.” So [al-Abbas] said, “Order some of them to lift it on my back.” So he said, “No.” So he removed something from it and still couldn’t carry it. Then he asked him to lift it or tell some of them to lift it yet he did not, so he removed some of it and carried the rest. And he left the mosque carrying it whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) watched him in amazement at his zeal.”

I say: al-Abbas was a tall, strong nobleman, so the least of what he could carry would have been close to 40,000 And Allah (SWT) knows best. Al-Bukhari mentioned it in his Saheeh in some places in suspended form [without mentioning the transmitter] in the form of certainty [that it is a Saheeh hadeeth].

And this is mentioned from the virtues of al-Abbas because of His statement the Most High: “O Prophet! Say to the captives that are in your hands: “If Allah knows any good in your hearts, He will give you

something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful" [Soorah al-Anfal: 70]

It has preceded from Anas bin Malik, his (Peace and Blessings of Allah be upon him) servant that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was the most generous of people and the most courageous of them...."And how could it not be so, when he is the Messenger of Allah (Peace and Blessings of Allah be upon him) and formed with the most perfect of attributes, firm in belief in what is in Allah's hands the Great and the Almighty, the one to whom Allah revealed His perfected great book: "And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth" [Soorah al-Hadeed: 10]

And He said, the Most High: "And whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." [Soorah Saba': 39]

He is the one who said to his Mu'aththin Bilal and he is the truthful and his truthfulness is attested in promise and speech, "Spend O Bilal, and do not fear diminution from the Possessor of the Throne [Allah]."

He (Peace and Blessings of Allah be upon him) is the one who said, "There is not a day that the slaves [mankind] wake in the morning except that two angels descend, one of them says, "O Allah give the one who spends a replacement [reward for charity]."And the other says, "O Allah give the miser loss." And in the other hadeeth, he said to 'A'ishah, "Do not gather your wealth and be miserly with it lest Allah is miserly with you. And do not prevent [anyone] from what you have lest Allah will prevent you [from what he has]."

In the Saheeh he (Peace and Blessings of Allah be upon him) said, "Allah the Great and the Almighty says: "Spend O son of Adam, I will spend on you."And how couldn't he be the most generous of the people when there was nobody who had greater reliance [on Allah] than him, with firm belief in Allah's provision and help, the one who sought aid from his Lord in all of his affairs? He was - before his Prophethood, after it and before his migration - a source of refuge for the poor, widows, orphans, the weak and the poor as mentioned previously in the famous poem by his uncle Abu Talib.

His Humility

Narrated by Anas, "A man said to the Messenger of Allah, "O master and the son of our master. O, the best of us and the son of the best of us." So the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O people, say what you have to say, do not allow the Shaitan fascinate you. I am Muhammad bin Abdullah, the Slave of Allah and his Messenger. By Allah I do not like that you raise me above the station that Allah has raised me."

In Saheeh Muslim from 'Umar bin al-Khattab, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not exaggerate your praise of me like the Christians exaggerated the praise of 'Eesa [Jesus] the son of Maryam, for I am only the Slave of Allah and his Messenger."

Narrated by al-Aswad, he said, "I said to 'A'ishah, "What did the Messenger of Allah (Peace and Blessings of Allah be upon him) do for his family?" She said, "He was in the service of his family, then when the time for prayer entered he left for the prayer."

Narrated by 'Urwah and Hisham bin 'Urwah from his father, he said, "A man asked 'A'ishah, "Did the Messenger of Allah (Peace and Blessings of Allah be upon him) work in the house? She said, "Yes, the Messenger of Allah (Peace and Blessings of Allah be upon him) used to repair his sandals, sew his thawb and work in the house just as any of you work in the house."

Narrated by ‘Amrah, she said, “I said to ‘A’ishah, how was the Messenger of Allah (Peace and Blessings of Allah be upon him) with his family?” She said, “He was the softest of people, the most noble of them and he was someone who was cheerful and smiling.”

Narrated by Anas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) would make much remembrance of Allah, minimize idle speech, ride a donkey, wear wool and respond to the invitations of the kings. I indeed saw him in the Battle of Khaibar on a donkey, its rein was of fiber.”

Narrated by Abdullah bin Abu ’Awfa, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) would make much remembrance of Allah, minimize idle speech, lengthen the prayer, shorten the Khutbah, he was not too haughty to [prevent him] walk with a slave, nor the widows in order that he serves their needs.”

Narrated by Abu Moosa, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) would ride the donkey, wear wool [clothing], milk the sheep and he would come to honor the guest.”

Narrated by Sahl Mawla Ghunaimah - he was a Christian from the people of Maris and he was in the house of his uncle - and he said, “Today I read from the scripture [Bible] of my uncle and I saw in it a page without lines and I saw on it the description of Muhammad (Peace and Blessings of Allah be upon him): “Not tall nor short, white [complexion] with two plaits, between his shoulders is the seal [of the Prophets], he sits much in a state of Ihtiba’, he does not accept charity, he rides the donkey and camel, he milks sheep, wears a stitched shirt and whoever does that is free from arrogance, he is from the descendants of Isma‘eel and his name is Ahmad.” When my uncle came and saw that I read it, he hit me and said why did you open this?” I said, “In it is the description of Ahmad.” So he said, “He hasn’t arrived yet.”

Narrated by Anas, he said, “I never saw anyone who was more merciful to children than the Messenger of Allah (Peace and Blessings of Allah be upon him).”

And al-Bukhari narrated from Anas, “The Messenger of Allah (Peace and Blessings of Allah be upon him) passed by some children playing and gave Salaam to them.”

His Humor

Narrated by Anas bin Malik, “A man came to the Prophet (Peace and Blessings of Allah be upon him) and sought a ride. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “We are going to carry you on the young of a she camel.” So he said, “O Messenger of Allah what shall I do with a young of a she camel?” Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “And does the camel give birth to other than she camels?.”

Narrated by ‘Awf bin Malik al-Ashja‘i, he said, “I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Battle of Tabook when he was in a tent made from leather, so I gave the Salaam, he replied and said, “Enter.” I said, “All of me O Messenger of Allah?” He said, “Entirely,” so I entered.”

Narrated by Anas, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, “O, the one who has two ears.”

Also narrated by him [Anas](May Allah be pleased with him), “A man from the Bedouins called Zahir used to give the Prophet (Peace and Blessings of Allah be upon him) a gift from the desert and the Prophet (Peace and Blessings of Allah be upon him) would inform him when he wanted to exit. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Zahir is our [man] desert and we are his [men] urban area. The Messenger of Allah (Peace and Blessings of Allah be upon him) used to love him and he was not a handsome man. Once the Messenger of Allah (Peace and Blessings

of Allah be upon him) came to him when he was selling his things and hugged him from behind when he could not see him. Then the man said, “Let go of me, who is this?”

Then he turned and recognized the Prophet (Peace and Blessings of Allah be upon him) and didn’t mind that his back was pressed against the chest of the Prophet (Peace and Blessings of Allah be upon him) when he knew it was him. The Messenger of Allah (Peace and Blessings of Allah be upon him) began to say, “Who will buy this slave?” So he said, “O Messenger of Allah, by Allah so you find me unsalable.”Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “However with Allah you are not unsalable,” – or he said – “However with Allah you are expensive.”

Also from this type [of humor] is what al-Bukhari narrated in his Saheeh, “A man called Abdullah, nicknamed al-Himar (donkey) used to make the Prophet (Peace and Blessings of Allah be upon him) laugh and he was brought summoned [for punishment] for drinking [alcohol] so he was summoned on one day then a man said, “May Allah curse him! How often it is that he is summoned [for punishment]. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Do not curse him because he loves Allah and his Messenger.”

Narrated by Anas bin Malik, “The Prophet (Peace and Blessings of Allah be upon him) was on a journey and the camel rider was escorting his wives and his wives were in front of him so he said, “O Anjashah, woe be unto you! Be careful with the glass vessels.”The meaning of al-Qawareer, is women, and it was a word of jest - may the prayers of Allah and his peace be upon him forever till the Day of Judgment.

Also from his noble manners, jesting and good manners is his listening to the hadeeth of Umm Zar‘ from ‘Aishah till its completion. And it is mentioned in some of the narrations that he is the one who informed ‘Aishah.

Narrated by al-Hasan, he said, “An old woman came to the Prophet (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah pray for me that Allah enters me into paradise. He said, “O Mother of so and so, no old woman shall enter paradise.” Then the old woman left crying, so he said, “Inform her that she won’t enter when she is old because Allah the Most High said: “Verily, We have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), equal in age.” [Soorah al-Waqi‘ah: 35-37]

Narrated by Abu Hurairah, who said, “They said, O Messenger of Allah you joke with us.” He said, “I only tell the truth.”

His abstinence (Peace and Blessings of Allah be upon him) and his disregard of this world, his focus, effort and action for the world of eternity

The Most High says:

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” [Soorah Taha: 131]

Allah the Most High says:

“And keep yourself (O Muhammad (Peace and Blessings of Allah be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We

have made heedless of Our Remembrance, and who allows his own lusts, and whose affair (deeds) has been lost." Allah the Most High says:

" Therefore withdraw (O Muhammad (Peace and Blessings of Allah be upon him)) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world. That is what they could reach of knowledge." [Soorah an-Najm: 29, 30]

He (SWT) says:

"And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e.
Soorat Al-Fatihah) and the Grand Qur'an. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers)" [Soorah Al- Hijr 15:87, 88].

And the verses in this respect are many.

Ibn Abbas would narrate, "Allah sent one of the angels to his Prophet (Peace and Blessings of Allah be upon him) with Jibreel, and the angel said to the Messenger of Allah (Peace and Blessings of Allah be upon him), "Allah gives you the choice either to become a Prophet slave or a Prophet king." So the Messenger of Allah (Peace and Blessings of Allah be upon him) turned to Jibreel like the one who seeks counsel then Jibreel indicated to him that he should be humble. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Rather, I shall be a Prophet slave." From those words onwards, he never ate leaning back until he met Allah the Great and the Almighty.

It has been affirmed in the two Saheehs from the hadeeth of Ibn Abbas, from Umar bin al-Khattab in the hadeeth of the 'Eela' [type of divorce] of the Messenger of Allah (Peace and Blessings of Allah be upon him) from his wives that he would not have intimate relations with his wives for a month. He secluded himself from them in a single room, and when Umar entered upon him in that room he saw that there wasn't anything therein except for a pile of prickly leaves and some leather skin hung up and a heap of wheat whilst he was lying on a knitted rug that had left an impression on his side.

On seeing this, Umar began to cry then he [the Messenger of Allah (Peace and Blessings of Allah be upon him)] said, "What is wrong with you?" So I said, "O Messenger of Allah, you are the best of Allah's creation and Kisra and Qaisar are in [the bliss] the condition that they are in." Then he sat up with a reddened face and said, "Are you in a state of doubt, O Ibn al-Khattab?" Thereafter he said, "They are a people who have had their pleasures/enjoyment brought forward for their worldly abode."

In the narration of Muslim, "Are you not satisfied that they have the worldly life and for us is the Hereafter?" So I said, "Indeed, O Messenger of Allah." He said, "So praise Allah the Great and the Almighty." Then when a month passed by Allah the Great and the Almighty commanded him to inform his wives and revealed to him his statement:

"O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce).But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for the good-doers amongst you an enormous reward." [Soorah al-Ahzab 33: 28, 29].

And we mentioned this in detail in our book Tafseer. So he began with 'A'ishah and said to her, "I am going to mention a matter to you, so do not rush until you ask your parents' permission." And he read to her this verse. She said, "I said, "Shall I ask my parents' permission in this? For indeed I choose Allah and his Messenger and the abode of the Hereafter." And the rest of his wives also said the same - may Allah be pleased with them.

Narrated by Ibn Mas‘ood, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) lay on a rug and the rug left a mark on his skin. Then I began to rub it and said, “May my father and mother be sacrificed for you! Would you not give me permission so we can spread something that will protect you from that you can lie on?” He said, “My example in this world is that of a traveler that took rest under the shade of a tree and then went and left it.”

Narrated by Abu Hurairah: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “If I had the amount of Uhud in gold it would not please me that three nights pass by me and I have some of it left over, unless I was to keep it for a debt.”

Narrated by Abu Hurairah, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah, the provision of the family of Muhammad, is basic food needs.”

Narrated by Anas, he said, “O Allah let me live the life of a poor person, cause me to die as a poor person and raise me with the poor people on the Day of Judgment.” Then ‘A’ishah said, “Why, O Messenger of Allah?” He said, “Indeed they enter Paradise before the rich by [the period of] 40 autumns. O ‘A’ishah, do not turn the poor person away even [if you give] a date stone. O ‘A’ishah, love the poor and bring them close, then Allah will bring you near on the Day of Judgment.”

Narrated by Sahl bin Sa‘d, he was asked, “Did the Messenger of Allah (Peace and Blessings of Allah be upon him) see an- Naqiyy with his eyes, i.e., al-Huwwara [a type of bread]. Then he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not see an-Naqiyy with his eyes until he met Allah the Great and the Almighty.” Then he was asked, “Did you have sieves in the era of the Messenger of Allah (Peace and Blessings of Allah be upon him)?” He said, “We didn’t have sieves.”Then he was asked, “So what do you do with wheat?”He said, “We would blow it, some of it would be blown away.”

Narrated by Abu Umamah, he said, “Even a loaf of wheat bread would not remain in the household of the Messenger of Allah (Peace and Blessings of Allah be upon him).”

Narrated by Abu Hazim, he said, “I saw Abu Hurairah point with his finger many times, “By the One in Whose hand is the soul of Abu Hurairah, the Prophet (Peace and Blessings of Allah be upon him) and his family did not eat to their fill for three consecutive days from wheat bread until he left this world.”

Narrated by ‘A’ishah, she said the household of Muhammad (Peace and Blessings of Allah be upon him) never ate to their fill of wheat bread since they arrived in Madinah for three consecutive days till he left on his path [i.e. died].”

Narrated by ‘A’ishah, she said, “We used to bring out al-Kura‘ [thin shin bone with little meat] after 15 days to eat.” I asked, “Why did you do that?” So she laughed and said, “The family of Muhammad (Peace and Blessings of Allah be upon him) were never full from wheat bread three consecutive days until he met Allah the Great and the Almighty.”

Narrated by ‘A’ishah also, she said, “A month would pass by the family of the Prophet without them lighting a fire, [we had] nothing but dates and water unless we were given meat.”

And in the two Saheehs, from ‘A’ishah she said, “A month would pass by us, the family of Muhammad (Peace and Blessings of Allah be upon him), then another month and then another month without us lighting a fire. We only had the two black [sources]: dates and water, except that the dwellers surrounding us from the Ansar would send to the Messenger of Allah (Peace and Blessings of Allah be upon him) the milk of their sheep. So he would drink and give us some from that milk.”

Narrated by ‘A’ishah, she said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not satisfy his hunger from wheat bread for two consecutive days till he was taken [died].”

‘A’ishah said, “The family of Abu Bakr sent us a sheep’s leg at night, then the Messenger of Allah (Peace and Blessings of Allah be upon him) held and I cut, or I held and I cut.” Then the one who she informed said, “Without a lamp?” She said, “If we had a lamp we would have used it as soup [i.e. the fat or oil for the lamp]. A month would pass by the family of Muhammad without them baking bread or cooking a pot.”

Narrated by Anas he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to blow in the drink thrice and say, “It quenches better and is safer and more appropriate.”

Al-Bukhari narrated from the hadeeth of Qatadah from Anas, he said, “I have not known that the Messenger of Allah (Peace and Blessings of Allah be upon him) ever saw a thin well-baked bread till he died, and he never saw a roasted sheep with his eyes.”

In another narration by him [al-Bukhari] also, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not eat on a table or a small bowl, nor was thin well-baked bread, baked for him.” So I said to Anas, “Then what did they used to eat on?” He said,” On Sufar [sheets placed on the floor].”

Also [narrated] by him from Anas, “[Anas] walked to the Messenger of Allah (Peace and Blessings of Allah be upon him) with wheat bread and oil of changing scent. He had redeemed his shield to a Jew in return for some wheat for his family and I heard him on one day say, “There has never been a Sa‘ [measurement approx. just over 2 kg] of dates nor a Sa‘ of wheat with the family of Muhammad.” Narrated by Anas, “The Messenger of Allah did not have lunch and dinner of bread and meat except in a gathering of people [i.e. he did not satisfy his hunger eating with many people].”

Narrated by an-Nu‘man bin Basheer, he said, “I heard Umar bin al-Khattab give a speech, he mentioned what Allah granted for the people. He said, “Indeed I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) experience pangs from hunger. He could not [even] find the amount of poor quality dates to fill his stomach.”

In the story of Abu’l-Haitham bin at-Tayyihan, “Abu Bakr and Umar came out [from their houses] owing to hunger and whilst they were in that state the Messenger of Allah (Peace and Blessings of Allah be upon him) came out, then said, “What causes you to come out?” They said, “Hunger.” Then he said, “By the One in Whose hand is my soul, indeed that which caused you to come out, caused me to come out.” Then they went to Abu’l-Haitham bin at- Tayyihan’s garden then he gave them fresh dates and sacrificed a sheep for them. Then they ate and drank cold water. And the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “This is from the pleasures that you will be asked about.”

It has been affirmed in the two Saheehs from ‘A’ishah that she was asked about the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him), so she said, “It was from leather stuffed with palm tree fiber.”

Narrated by Hakeem bin Hizam, he said, “I went to Yemen and bought the cloak of Dhu Yazan [king of Yemen] and granted it to the Prophet (Peace and Blessings of Allah be upon him) at the time when there was an agreement between him and the Quraish, so he said, “I do not accept the gift of an idolater.” He rejected it, then I offered it for sale and he bought it. Then he wore it and came out to his Companions wearing it and I never saw a thing on another better than him in it [cloak]. I couldn’t control myself and said,

“The leaders don’t look with grace

After it has become clearly manifest from Ghurrah and Hujool [white patches on horses' forehead and legs]

When they compare him with majesty he overcomes them.

With the drainage of water out of a full bucket."

The Messenger of Allah (Peace and Blessings of Allah be upon him) heard it and turned to me smiling then he entered and clothed Usamah bin Zaid with it."

Narrated by Umm Salamah, she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) entered upon us with a reddened face, I thought that was from illness or pain. So I said, "O Messenger of Allah, I see you have a reddened face, is that from illness?" He said, "No, however the seven Dinars that came to us yesterday, a day has passed and we have not spent it [for Allah's sake], I forgot it in the side of the mattress."

Narrated by Abu Umamah bin Sahl, he said, "Urwah and I entered upon 'Aishah one day, she said, "Only if you were to see the Prophet of Allah (Peace and Blessings of Allah be upon him) on one day during his illness. He had six Dinars with me - Moosa [sub narrator] said, "seven," – then the Messenger of Allah (Peace and Blessings of Allah be upon him) commanded me to distribute it. The illness of the Prophet of Allah (Peace and Blessings of Allah be upon him) distracted me till Allah the Great and the Almighty cured him. Then he asked me about it and said, "What happened with the six?" – the sub narrator said, "or seven." I ['Aishah] said, "No, by Allah your illness distracted me from it." She said, "Then he asked for it and placed it in his hand and said, "What would the Prophet of Allah (Peace and Blessings of Allah be upon him) think if he met Allah and this was with him."

Narrated by Anas, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) would not save anything for the next day."And this hadeeth is in the Saheeh."

The meaning is that he wouldn't save anything for tomorrow that deteriorates quickly like foods and similar items because of what has been affirmed in the two Saheehs from Umar, that he said, "The fortunes of Banu an-Nadeer [a Jewish tribe] is from what Allah gave to his Messenger (Peace and Blessings of Allah be upon him) which the Muslims had not rushed towards [in battle with] any horses or camels. He would give the year's amount of expenses to his wives and then spend the rest on cavalry and weapons as preparation for Jihad in the way of Allah."

Imam Ahmad's narration supports what we have mentioned.

Narrated by Abu Sa'eed from the Prophet (Peace and Blessings of Allah be upon him), he said, "How can I enjoy when the one who possesses the horn has put the horn [trumpet] to his mouth and has his forehead leaned forward and listens attentively, waiting till when he is commanded [to blow in it]?" The Muslims said, "O Messenger of Allah, what shall we say?" He said, "Say Allah is sufficient for us and the best to rely on, upon Allah we rely."

Narrated by Khabbab regarding His statement the Most High: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face, till his statement, and thus become of the Zalimoon (unjust)." [Soorah al-An'am: 52]

Al-Aqra' bin Habis at-Tameemi and Uyaina bin Hisn al-Fazari and found the Messenger of Allah (Peace and Blessings of Allah be upon him) with Suhaib, Bilal, Ammar and Khabbab sitting in the company of some of the weak ones from the believers. When they saw them around the Messenger of Allah (Peace and Blessings of Allah be upon him) they looked down on them. Then they came and secluded themselves with him (Peace and Blessings of Allah be upon him), and said, "We want you to organize such an assembly that the Arabs can see our virtue, because delegations of the Arabs come to you and

we feel ashamed that they see us with these slaves. So we have come to you in order that you turn them away and when we are done you can sit with them if you want to." He (Peace and Blessings of Allah be upon him) said, "Yes." They said, "So write a note for us against you."

He said [the narrator], "Then he (Peace and Blessings of Allah be upon him) asked for a book or paper and called upon Ali to write whilst we were sitting in a corner, then Jibreel (Peace be upon him) descended and said, "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimoon (unjust). [Soorah al-An'am: 52]

Then He mentioned al-Aqra' bin Habis and Uyaina bin Hisn: "Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us?" Does not Allah know best those who are grateful? [Soorah al-An'am: 53]

Then He said, "When those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself" [Soorah al-An'am: 54]

He said [the narrator], "Thereafter we sat close to him till our knees were on his knees, then the Messenger of Allah (Peace and Blessings of Allah be upon him) sat with us and if he wanted to leave he stood and left us, then Allah the Great and the Almighty revealed: "And keep yourself (O Muhammad (Peace and Blessings of Allah be upon him)) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them [Soorah alKahf: 28]

"And don't sit with the rich/noble, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, - i.e. Uyainah and al-Aqra' - one who follows his own lusts and whose affair (deeds) has been lost." [Soorah al-Kahf: 28]

The Prophet said, "Destruction" i.e. the affair of Uyainah and al-Aqra', then he [Allah] set forth for them the parable of two men and the parable of worldly life. Khabbab said, "We used to sit with the Messenger of Allah (Peace and Blessings of Allah be upon him) and when we reached the time he would leave or stand we stood and left him so he could leave."

And Imam Ahmad, Abu Dawood and Tirmidhi narrated from Anas [that] he said, "There wasn't a person more beloved to me than the Messenger of Allah (Peace and Blessings of Allah be upon him). And when they [the Companions] would see him they wouldn't stand due to their knowledge of his dislike of that."

Chapter

Concerning his worship (Peace and Blessings of Allah be upon him) and his effort in that

‘A’ishah said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to fast till we said, he does not eat [he fasts everyday]. And he would eat till we said, he does not fast. And [sometimes] you wouldn’t wish to see him standing [praying] in the night except that you saw him. And [sometimes] you would wish not to see him sleeping except that you saw him [i.e. he would pray in different times of the night].”

She said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) did not pray more than 11 Rak‘ah in Ramadan or outside it. He would pray 4, and do not ask about their quality and length. Then he would pray 4, and do not ask about their quality and length. Then he would pray the Witr three [Rak‘ahs].”

She said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to read a Soorah then recite it to the extent that it would become longer than a Soorah that is longer than it.”

She said, “He would indeed stand till I would feel sorry for him due to the length of his standing.”

Ibn Mas‘ood mentioned that he prayed with the Messenger of Allah (Peace and Blessings of Allah be upon him) one night, and read in the first Rak‘ah al-Baqarah, an-Nisa’ and Aal-i-Imran. Then he performed the Rukoo‘ close to that [amount of time], and stood [after Rukoo‘] and made prostration similar to that.”

Narrated by Abu Dharr: the Messenger of Allah (Peace and Blessings of Allah be upon him) stood on one night until he reached the morning reading this verse: “If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise [Soorah al-Ma’idah: 118], narrated by Imam Ahmad.

All of this is in the two Saheehs and other than them from the authentic books of hadeeth, and the place of the elaboration of these matters is in the book al- Ahkamul- Kabeer.

It has been affirmed in the two Saheehs from al- Mugheerah bin Shu‘bah, “The Messenger of Allah (Peace and Blessings of Allah be upon him) stood till his feet blistered or cracked. So it was said to him, “Has not Allah already forgiven your previous and future sins?” He said, “Shall I not be a grateful slave.”

It has been affirmed in the two Saheehs from Abu’d-Darda’, he said, “We exited with the Messenger of Allah (Peace and Blessings of Allah be upon him) in Ramadan in extreme heat and there wasn’t anyone fasting among us except for the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abdullah bin Rawahah.”

In the two Saheehs from ‘Alqamah, he said, “I asked ‘Aishah, “Did the Messenger of Allah (Peace and Blessings of Allah be upon him) specify a day from the days?” She said, “No, His action was constant and who from you is capable of what the Messenger of Allah (Peace and Blessings of Allah be upon him) was able?”

It has been affirmed in the two Saheehs from the hadeeth of Anas, Abdullah bin ‘Umar, Abu Hurairah and ‘A’ishah, “Indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) used to fast continuously and forbade his Companions from continuously fasting [and] he said, “I am not like one of you, I spend the night with my Lord – he feeds me and gives me drink.”

The truth [opinion] is that this feeding and giving of drink is metaphorical as has occurred in the hadeeth that Ibn Majah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Don’t force your sick to eat and drink, for indeed Allah feeds them and gives them drink.”

Narrated by Abu Hurairah he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Indeed I seek forgiveness from Allah 100 times every day.”

Al-Bukhari narrated from Abdullah, he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, “Read to me.” So I said, “Shall I read to you when it was revealed to you?” He said, “I like to hear it from someone else.” So I read Soorah an-Nisa’ until I reached: How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (Peace and Blessings of Allah be upon him)) as a witness against these people? [Soorah an-Nisa’: 41] He said, “That is enough.” He turned and I saw his eyes flowing [with tears].”

It has been affirmed in the Saheeh, “That he (Peace and Blessings of Allah be upon him) would find a date on his mattress and say, “If I did not fear that it might be from charity I would have eaten it.”

Narrated by ‘Amr bin Shu‘aib, from his father, from his grandfather, “The Messenger of Allah (Peace and Blessings of Allah be upon him) found under his side, a date from the night then ate it. Thereafter he did not sleep that night so some of his wives said, “O Messenger of Allah, you were sleepless [last] night.” He said, “I found a date under my side so I ate it. We had dates from the dates of charity so I feared that it may be from it.”

And it has been affirmed from him also in the Saheeh that he said, “By Allah, I have the most Taqwa of Allah amongst you and the most knowledgeable in knowing with what I need to do to have Taqwa.”And in another hadeeth he said, “Leave that which causes doubt in you for that which does not raise a doubt in you.”

Narrated by Mutarrif bin Abdullah bin ash-Shikhkheer from his father, he said, “I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was praying and a noise from his chest [would be heard] like the boiling of [liquid in] a pot.”And in a narration, “And in his chest was a noise like the noise of a grinder from crying.”

Narrated by Ibn Abbas, he said, “Abu Bakr said, “O Messenger of Allah, I see that you have grown white hairs.” So he said, “[Soorahs] Hood, al-Waqi‘ah, al- Mursalat, “About what are they asking one another?” [Soorah Naba’] and, “When the Sun is wrapped,” [in darkness] [Soorah Takweer].”

His Courage

We mentioned in Tafseer from some of the Salaf, that it is derived from His statement, the Most High: “Then fight (O Muhammad (Peace and Blessings of Allah be upon him)) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you) [Soorah an-Nisa’: 84], that the Messenger of Allah (Peace and Blessings of Allah be upon him) was commanded not to flee from the idolaters when they faced him even if he was alone, from his statement: “you are not tasked (held responsible) except for yourself” [Soorah an-Nisa’: 84].

And he (Peace and Blessings of Allah be upon him) was from the most courageous of people, most patient and the greatest of them in perseverance. He never fled from confrontation, even if his Companions fled from it. Some of the Companions said, “When the war heightened and the onslaught had heated up we would fall behind the Messenger of Allah (Peace and Blessings of Allah be upon him). In the Battle of Badr he threw a handful of stones on 1,000 idolaters and it struck all of them when he said, “Shahatil-Wujooh [may their faces be debased].”

And similarly in the Battle of Hunain as has preceded, when most of his Companions fled in the second state [turn of events] in the Battle of Uhud he stayed firm in his place without leaving it and none but 12 remained with him, 7 of them were killed and 5 survived. It was at this time that Ubayy bin Khalaf was killed – may Allah's curse be upon him – so Allah hastened him to the fire.

In the Battle of Hunain all of the people fled whilst they were 12,000 in number yet he (Peace and Blessings of Allah be upon him) remained along with 100 from his Companions when he was riding on that day on his mule, galloping towards the enemy extolling his name and announcing saying, "I am the Prophet without a lie [doubt], I am the son of Abdul-Muttalib." To the extent that al-Abbas, Ali and Abu Sufyan bin al-Harith tied themselves to the mule to slow it down from fear that one of the enemies would reach him. And he (Peace and Blessings of Allah be upon him) remained like this until Allah helped him and assisted him in that situation and the people did not retreat except that gravel [pieces of stones] was in front of him.

Chapter

What has been mentioned about his attributes (Peace and Blessings of Allah be upon him) in the books narrated from the previous Prophets

We have already mentioned a good summary about this in the Chapter “The glad tidings for his arrival before his birth,” and we shall mention further along those lines.

Narrated by ‘Ata’ bin Yasar, he said, “I met Abdullah bin ‘Amr and said, “Inform me of the description of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Tawrah.” He said, “Indeed, by Allah he is described in the Tawrah with some of what he is described in the Qur’an: “O Prophet (Muhammad (Peace and Blessings of Allah be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner” [Soorah al- Ahzab: 45]

“...and a refuge for the illiterate. You are my slave and Messenger. I named you the Mutawakkil [relies on his Lord] not harsh or severe, nor one who shouts in the markets. And one who doesn’t reward a wrongdoing with a [another] wrongdoing, however he forgives and pardons. And he [his Lord] will not take him until he straightens with him the crooked path [correct the distorted religion] until they say, “There is no true God that deserves to be worshipped but Allah.” And that he opens blind eyes, deaf ears and sealed hearts.”

‘Ata’ bin Yasar said, “Then I met Ka‘b the [Jewish] scholar, then I asked him and they [the texts] did not differ in a single word except that Ka‘b said, “eyes Umooma and Qulooban Ghuloofa and ears Sumooma [i.e. he used the plural form instead of the singular form of these words].”

Narrated by Muqatil bin Hayyan, he said, “Allah revealed to ‘Eesa bin Maryam,

“Be serious in my affair and don’t joke around. Hear and obey, O son of the chaste celibate virgin. I created you without a male and made you as a sign for the creation so worship Me alone. And have reliance upon me. So make clear to the people of Sooran in Suryaniyyah that I am the Truth the Everlasting that will not disappear. Believe in the illiterate Arab Prophet, the owner of camels and woollen garment, turban and slippers and staff, curly hair, wide forehead, joint eyebrows, wide eyes, aquiline nose, clear cheeks, thick beard, his sweat on his face is like pearls his scent is musk [that] emanates from him, his neck was like an ivory stature with from silver, it is as though gold would flow down his throat, he has hairs from his chest to his navel flowing like a staff, he does not have any hair on his chest or stomach hair other than it, thick palms and feet, when he came with the people he would overwhelm them, when he walks it is like he is avoiding rocks and as though he is descending, and he has few offspring.”

Al-Hafiz al-Baihaqi narrated with his chain from Wahb bin Munabbih al-Yamani, who said, “When Allah spoke in secret with Moosa he said, “O my Lord, I find in the Tawrah a nation which is the best nation brought for the people, they command the good, forbid the evil and they believe in Allah so make them my nation.” He said that is the nation of Ahmad.” He said, “O my Lord I find in the Tawrah a nation which is the best and last of the nations, the first on the Day of Judgment so make them my nation.” He said, “That is the nation of Ahmad.”

He said, “O my Lord I find in the Tawrah a nation whose scriptures are in their hearts they read it and those who came before them would read their books from citing and not memory so make them my nation.” He said, “That is the nation of Ahmad.” He said, “O my Lord, I find in the Tawrah a nation that believes in the first and last book and they fight against the heads of misguidance till they fight against the one eyed liar, so make them my nation.” He said, “That is the nation of Ahmad.”

He said O my Lord, I find in the Tawrah a nation they consume their sacrifice in their stomachs and those who came before them when one of them brought forward his charity Allah sent a fire to consume it and if it wasn't to be accepted the fire wouldn't go near it, so make them my nation." He said, "That is the nation of Ahmad." He said, "O my Lord, I find in the Tawrah a nation that if one of them was to think about committing a bad deed, it would not be written against him and if he performed it, then it would be written as one bad deed. If one of them was to think about performing a good deed then not do so it would be written as a good deed, yet if he was to perform it then it would be written as 10 good deeds [and it would be] upto 700 [times], so make them my nation." He said, "That is the nation of Ahmad."He said O my Lord, I find in the Tawrah a nation who accept the call and their calls are accepted, so make them my nation." He said, "That is the nation of Ahmad."

He said, "And Wahb bin Munabbih in the story of Dawood (Peace be upon him) and that which was revealed to him in az- Zaboor, "O Dawood, a Prophet shall come after you called Ahmad and Muhammad, [a] truthful master and I shall never be angry with him nor shall he infuriate Me. And I have forgiven him before he sins that which he has erred in the past and future. His nation is under mercy. I give them from the superogatory actions similar to what I gave the Prophets. I have made obligatory upon them obligations that I made obligatory on the Prophets and Messengers in order that they come to me on the Day of Judgment with their illumination like the illumination of the Prophets. And that is because I have made it incumbent upon them to purify themselves for every prayer just as I made it incumbent upon the Prophets before them. I have commanded them with making Ghusl [bath] from Janabah [major impurities; ejaculation, sexual intercourse and menstruation] just as I ordered the Prophets before them. I commanded them with Hajj as I ordered the Prophets before them and I ordered them with performing Jihad just as I ordered the Messengers before them.

O Dawood, I have favored Muhammad and his nation over all the nations. I gave them six characteristics which I did not give to nations other than them:

I do not hold them to account due to error and forgetfulness and every sin which they commit by mistake

If they were to ask forgiveness from me for it I would forgive them

That which they give from their good I will magnify it for them and they shall have with me many a times more and greater than it [i.e. reward for charity in this life and hereafter]

And I shall give them as a recompense from afflictions in difficulties if they are patient and say, "Verily we belong to Allah and to him we will return" prayers, mercy and guidance to the Gardens of Pleasure.

If they call upon me I shall answer them. They will either see that in this world, or I shall avert from them evil, or I shall save it for them in the Hereafter.

O Dawood, whoever meets me from the nation of Muhammad bearing witness that there is no deity worthy of worship but Allah, alone without a partner believing in it, then he shall be with me in my Paradise and be among the elite. And whoever meets me denying Muhammad or that which he was sent with and made a mockery of my book, I would shower on him punishment in his grave and the angels shall beat his face and his back during his resurrection from his grave. Thereafter I shall admit him into the lowest level of the Hell Fire."

Narrated by Jubair bin Mut'im he said, "When Allah sent his Prophet (Peace and Blessings of Allah be upon him) and his affair had become known in Makkah, I went to ash-Sham [Syria]. When I was in Basrah a group from the Christians came to me and said to me, "Are you from the Haram [Makkah]?" I said, "Yes." They said, "Then you will know this person who has become a Prophet amongst you?" I said, "Yes." Then they took my hand and entered me into their monastery with statues and pictures in it. Then they said to me, "Take a look to see if you can see the picture of your Prophet that has been sent to you?" So I looked and I couldn't see his picture. I said, "I can't see his picture."

Thereafter they admitted me into a monastery bigger than the previous and I saw statues and pictures more than what was in the previous one. Then they said to me, “Take a look, do you see his picture?” So I looked and saw the description of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his picture and the description of Abu Bakr and his picture holding the heel of the Messenger of Allah (Peace and Blessings of Allah be upon him). Then they said to me, “Can you see his description?”I said, “Yes.” They said, “Is this him?” whilst pointing to the description of the Messenger of Allah (Peace and Blessings of Allah be upon him). I said, “O Allah, yes I testify that it is him.” They said, “Do you know he who is holding his heel?”I said, “Yes.” They said, “We testify that this is your Companion and this is the Caliph after him.”

Miracles/Signs of Prophethood

They are [two types]: perceived and sensed. From the perceived signs/miracles is the revelation of the Great Qur’an. And this is the greatest of miracles and the most dazzling of signs and the most clear of arguments due to the miraculous composition with which He challenged mankind and Jinn to bring something similar to it, but they could not do so despite the many reasons of his enemies to oppose him and their eloquence. Thereafter He challenged them to bring 10 Soorahs similar to it and they were incapable [of doing so]. Then He compromised with a single Soorah similar to it, yet they were incapable of doing so. And thus, they knew their incapability and their failure in that respect, and there will never be a way for anyone to do so.

In a Makkan verse, Allah says: “Say: “If the mankind and the Jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.” [Soorah al-Isra’: 88]

And He says in another Makkan verse, in Soorah at-Toor: “Or do they say: “He (Muhammad (Peace and Blessings of Allah be upon him)) has forged it (this Qur’an)?” Nay! They believe not! Let them then produce a recital like unto it (the Qur’an) if they are truthful. [Soorah at-Toor: 33-34] i.e. if you are truthful [in believing] that he conveyed the Qur’an from himself, then he is a man like you, so bring that which is similar to it because you are men like him.

Allah the Most High said in Soorah al-Baqarah which is Madani [revealed in Madinah] repeating the challenge:

“And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’an) to Our slave (Muhammad (Peace and Blessings of Allah be upon him)), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.” [Soorah al- Baqarah: 23, 24]

Allah the Most High says:

“Or they say, “He (Prophet Muhammad (Peace and Blessings of Allah be upon him)) forged it (the Qur’an).” Say: “Bring you then ten forged Soorah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!”If then they answer you not, know then that the Revelation (this Qur’an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?” [Soorah al- Hood: 13, 14]

Allah the Most High says,

“And this Qur’ân is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Tawrah (Torah), and the Injeel (Gospel), etc.], and a full explanation of the Book (i.e. laws and orders, etc, decreed for

mankind) - wherein there is no doubt from the Lord of the 'Alameen (mankind, jinns and all that exists). Or do they say: "He (Muhammad (Peace and Blessings of Allah be upon him)) has forged it?" Say: "Bring then a Soorah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zalimoon (polytheists and wrong-doers, etc.)![Soorah Yoonus:37-39]

So He, the Most High, clarified that the creation is unable to produce this Qur'an - even 10 Soorahs similar to it and even one Soorah like it. Moreover, they shall never be able to do that just as Allah mentioned: "But if you do it not, and you can never do it." [Soorah al-Baqarah: 24] i.e. if you did not do so in the past, then you shall never be able to do so in the future. This is a second challenge that it is not possible for them to contest it whether in the present or the future. Challenges such as this only come from one who has certainty in the [fact] that it is not possible for mankind to contest or to bring similar to what he has come with.

If it had come from someone who had invented it by himself, then he would have feared that he would be contested against, lest he should be humiliated and that it backfires against his intention in the people following him. Yet it is known to everyone who possesses a brain that Muhammad is from the most intelligent of Allah's creation, rather the most intelligent of them and the most perfect of them in totality at the same time. He did not embark on this affair except that he knew that it was not possible to contest and this is what has occurred.

From the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) till our time, nobody has been able to come with something similar to it or even a Soorah similar to it. This shall never be possible for this is the speech of the Lord of the mankind and Jinn, whom nobody resembles from creation, not in His essence, nor His attributes and nor His actions. So how is it possible for the speech of the created resemble the speech of the Creator? the statement of the Quraish which the Most High narrated from them in His statement:

"And when Our Verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients." [Soorah al-Anfal: 31]

This is a lie from them and a false claim without proof or evidence or an argument. If they were truthful, then they would have come with that which contests it. However, they knew that they were lying just as they knew that they were lying in His statement, the Most High: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." [Soorah al-Furqan: 5]

Allah the Most High [then] says:

"Say: It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."[Soorah al- Furqan: 6]

That is, the One Who knows the hidden revealed it, the Lord of the earth and the Heavens, the One Who knows that which was and what shall be, and how that which has not existed would be. Verily He, The Most High, inspired to his Slave and Messenger, the Illiterate Prophet, the one who did not know how to write well and did not know how to read at all. And he did not know anything from the knowledge of the prior generations and the stories of those in ancient times.

Thereafter, Allah informed him about that which had passed and the present in its true form and in doing so, He differentiated between truth and falsehood that most of the previous books had differed in narrating just as Allah the Most High said: "This is of the news of the unseen which We reveal unto you (O Muhammad (Peace and Blessings of Allah be upon him)), neither you nor your people knew

them before this. So be patient. Surely, the (good) end is for the Muttaqoon [God fearing]" [Soorah Hood: 49].

He said the Most High,

"Thus We relate to you (O Muhammad (Peace and Blessings of Allah be upon him)) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an). Whoever turns away from it (this Qur'an i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection, They will abide in that (state in the Fire of Hell), and evil indeed will it be that load for them on the Day of Resurrection" [Soorah Ta Ha: 99-101].

He (SWT) says:

"And We have sent down to you (O Muhammad (Peace and Blessings of Allah be upon him)) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohaimin (trustworthy in highness and a witness) over it (old Scriptures)." [Soorah al-Ma'idah: 48]

He (SWT) says,

"Neither did you (O Muhammad (Peace and Blessings of Allah be upon him)) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. Nay, but they, the clear Ayat [i.e. the description and the qualities of Prophet Muhammad (Peace and Blessings of Allah be upon him) written like verses in the Tawrah (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the Zalimoon (polytheists and wrongdoers, etc.) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner."Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe. Say (to them O Muhammad (Peace and Blessings of Allah be upon him)): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers." [Soorah al-Ankaboot: 48-52]

So Allah clarified that the revelation of this book containing knowledge of what happened [in the past], that which will happen and the ruling upon that which exists between mankind upon this illiterate Prophet is in itself sufficient proof of his truthfulness.

He (SWT) says:

*"And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say:
Bring us a Qur'an other than this, or change it."Say (O Muhammad (Peace and Blessings of Allah be upon him)): "It is not for me to change it on my own accord; I only follow that which is revealed unto me.
Verily, I fear if I were to disobey my Lord, the torment of the Great Day (i.e. the Day of Resurrection)."Say (O Muhammad (Peace and Blessings of Allah be upon him)): "If Allah had so willed,
I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?" So who does more wrong than he who forges a lie*

against Allah or denies His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimoon (criminals, sinners, disbelievers and polytheists) will never be successful! [Soorah Yoonus: 15-17]

He says to them, "I cannot alter this from my desires. It is only Allah the Great and the Almighty, Who is able to erase that which He wills and establishes. I am a conveyer from Him and you know my truthfulness in what I brought to you because I grew up among you. And you know my lineage, my truthfulness, my faithfulness, and [the fact that] I never lied to anyone of you even once in my life. So how is it possible for me to lie against Allah the Great and the Almighty, the Possessor of harm and benefit, the One Who is able to do all things and is knowledgeable of all affairs? And which sin is graver than lying upon Allah and attributing to Him that which is not from him?"

Just as Allah (SWT) says:

"And if he (Muhammad (Peace and Blessings of Allah be upon him)) had forged a false saying concerning Us (Allah), We surely should have seized him by his right hand (or with power and might), And then certainly should have cut off his life artery (Aorta), And none of you could withhold Us from (punishing) him." [Soorah al-Haqqah: 44-47]

That is: If he was to lie upon Us, we would have certainly taken most severe revenge/exacted a severe punishment and none from the dwellers of the earth could hinder or prevent us from [punishing] him.

He (SWT) says:

"And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimoon (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!" [Soorah al-An'am: 93]

He (SWT) says:

"Say (O Muhammad (Peace and Blessings of Allah be upon him)): "What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach." [Soorah al-An'am: 19]

And in these words is proof that Allah is a witness over everything and that He, the Most High, is the greatest of witnesses and is well aware of me and you in regards to that which I brought to you. The strength of the words entails an oath that He sent me to the creation in order to warn them and whoever it reaches, then it is a warning for them, just as Allah says:

" But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad (Peace and Blessings of Allah be upon him) and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not. [Soorah Hood:17]

Thus, in this Qur'an there is true information about Allah, His Throne, His upper and lower beings like the heavens and the earths – that which is between them and therein, great matters proved with clear evidences, guidance from the point of view of sound intellect, just as Allah the Most High says:

"And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief." [Soorah al-Isra': 89]

He (SWT) says:

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.). [Soorah al-Ankaboot: 43]

He says, the Most High:

"And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember. An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him." [Soorah az-Zumar: 27, 28]

The Noble Qur'an relates true stories about the events that have happened before and the evidence for this lies in the books of the People of the Book. These books give testimony to the revelation upon an unlettered man who did not know how to write, and he had not studied for even a [single] day anything from the sciences of the previous generations or the stories of the ancients. Thus, the people were not amazed except by the inspiration to him about the beneficial stories which are worthy of being remembered and contemplated over, from the stories of the nations with their Prophets and their affairs with them [Prophets] - how Allah saved the Believers and destroyed the Kuffar with a single statement which mankind could never ever reproduce till the end of time.

So in one place a story is mentioned briefly with the epitome of clarity and eloquence, and other times it is mentioned fully and there is nothing more radiant, clear or loftier than that context, to the extent that the reciter or the listener [would feel as if he was] witnessing what was being presented, seeing the story by himself. This is just as Allah (SWT) says:

"And you (O Muhammad (Peace and Blessings of Allah be upon him)) were not at the side of the Toor (Mount) when We did call, [it is said that Allah called the followers of Muhammad (Peace and Blessings of Allah be upon him), and they answered His Call, or that Allah called Moosa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. [Tafseer At-Tabari, Vol. 20, Page 81]. [Soorah al-Qasas: 46]

He says, The Most High:

"This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad (Peace and Blessings of Allah be upon him)). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed." [Soorah Al Imran: 44]

He says, the Most High:

"This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad (Peace and Blessings of Allah be upon him)). You were not (present) with them when they arranged their plan

together, and (also, while) they were plotting. And most of mankind will not believe even if you desire it eagerly. And no reward you (O Muhammad (Peace and Blessings of Allah be upon him)) ask of them (those who deny your Prophethood) for it, it(the Qur'an) is no less than a Reminder and an advice unto the ʻAlameen (men and jinns). [Soorah Yoosuf: 102-104]

Till He says at the end of it [the Soorah]:

"Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Tawrah (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a guide and a Mercy for the people who believe. [Soorah Yoosuf: 111]

He says, the Most High:

"They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Tawrah (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad (Peace and Blessings of Allah be upon him)]." [Soorah Ta Ha: 133]

He says, the Most High:

"Say: "Tell me, if it (the Qur'an) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience). We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" [Soorah Fussilat: 52,53]

He has promised, the Most High, that He shall make the verses of the Qur'an apparent and its truthfulness and the truthfulness of the one who came with it, with signs proving the truthfulness of this book. And also in the souls of those who deny it, which will be an evidence against them and an evidence that cuts their doubts, until they have certainty that it was revealed by Allah upon the tongue of the truthful [Muhammad (Peace and Blessings of Allah be upon him)].

Then He guided towards a separate evidence with His statement: Is it not sufficient in regard to your Lord that He is a Witness over all things? That is, knowing that Allah is aware of this matter is enough [to illustrate] the truthfulness of this informer, because if he was a liar he would have brought a severe punishment swiftly upon him.

In the Qur'an is news about what shall occur in the future [after the revelation] matching what happened, word for word. And similarly in the hadeeths according to what we established in our book Tafseer and also what we shall mention from features and trials, such as His statement the Most High:

"He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause." [Soorah al-Muzzammil: 20]

This Soorah is from the first of the Soorahs that were revealed in Makkah. And similarly, His statement in Soorah Iqtarabat [Soorah al-Qamar] which is Makkan without any difference [of opinion]: Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter. The confirmation of this occurred in the Battle of Badr after that. Other examples such as this are from the clear evidences, and a section shall come later about matters which the Messenger of Allah said shall occur after him – may peace be upon him – in accordance to what he mentioned.

In the Qur'an are just rules – commands and prohibitions – entailing great wisdom, If a person of understanding and sound intellect contemplates over them, he would have certainty that these rules only came from the One who knows the Unseen, the Merciful to His slaves who deals with them with His care and mercy and goodness.

Allah the Most High says:

"And the Word of your Lord has been fulfilled in truth and in justice." [Soorah al-An'am: 115]

That is, [the Qur'an] is truthful in its stories and fair in its commands and prohibitions.

He says, the Most High:

"Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.),
and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things)" [Soorah Hood: 1]

That is, the words have been perfected and the meanings have been clarified.

He says, the Most High:

"It is He Who has sent His Messenger (Muhammad (Peace and Blessings of Allah be upon him)) with guidance and the religion of truth (Islam) [Soorah at-Tawbah: 33]

That is, beneficial knowledge and righteous action, and thus it has been narrated from Ali bin Abu Talib(May Allah be pleased with him)that he said to Kumail bin Ziyad, "It is the book of Allah, therein is the news of what was before you, and the ruling between you and the news of what is after you." We have mentioned all of this in detail in our book Tafseer which is sufficient, and for Allah is all praise and grace.

Thus, the Great Qur'an is a miracle from many angles - from [the point of view of] its eloquence, composition, synthesis, phrasing, and what it contains from news of the Unseen, both past and future, and what it contains from clear perfect rulings. The challenge with [regard to] the eloquence of its words is specific for the eloquent Arabs, and the challenge of the true and perfect meanings contained in it – and this is the greatest challenge according to many scholars – is general to the dwellers of the earth from the two faiths, the people of the two books [Jews and Christians] and other than them from the intellectuals of the Greeks, Indians, Persians, Qibt and other than them from the groups of the children of Adam all over the world.

Whoever claims from the philosophers [people of innovation] that its miracle is in discouraging the disbelievers in challenging it whilst denying it, or removing the ability from them to do so, then this is a false claim. And it is derived from their [Islamic philosophers] belief that the Qur'an was created, Allah created it in some bodies. There is no differentiation according to them between one creation and another. This statement of theirs is disbelief and falsehood and is not in accordance with reality. Rather the Qur'an is the speech of Allah, not created - He spoke it as He wished, far removed is He, The Most High and Sacred from what they say.

In reality, all of the creation are incapable of bringing something similar to it, even if they were to help and assist one another upon this. Even the Messengers who are the most eloquent of the creation, the most knowledgeable of creation and the most perfect of them could not speak with words similar to the speech of Allah. This Qur'an, that the Messenger (Peace and Blessings of Allah be upon him) conveyed from Allah, has speech and wordings that do not resemble the style of the Messenger of Allah (Peace

and Blessings of Allah be upon him). The style of his speech – may peace be upon him – preserved from him by authentic chains of narration, [is such that] none from the Companions nor those after them could speak with his expressions and eloquence or with the meanings contained in his noble words.

Rather, the speech of the Companions has a style more lofty than the style of the speech of the Tabi'oon and so on, and so forth till our time. The scholars of the Salaf were more eloquent, knowledgeable and exaggerated less in conveying the meanings they intended with their expressions than the scholars of the Khalaf [those after the Salaf]. This is witnessed by the one who has the knack of [distinguishing] people's speech, just as he perceives the difference between the poetry of the Arabs in the pre-Islamic Period of Ignorance and the poetry of those born after them.

Section

From the miracles that are perceived are: his pure manners – (Peace and Blessings of Allah be upon him) – and his perfect disposition, courage, perseverance, hospitality, abstinence, satisfaction, selflessness, his good companionship, truthfulness, trustworthiness, Taqwa, worship, nobility of his origin, pure birth and upbringing as we mentioned in detail under their respective headings. And how amazing are the words our Shaikh Abu'l-Abbas Ibn Taimiyyah –(May Allah be pleased with him)- mentioned in his book in which he refuted sects of the Christians, Jews and those similar to them from the People of the Book. He mentioned in its conclusion the miracles/signs of Prophethood and followed a sound, time-tested approach with eloquent speech, such that everyone who contemplates upon it understands it and submits to it.

As for the miracles of Prophethood that are sensed – I mean witnessed by the eyes – then they are Heavenly and the earthly

And from the greatest of all of them is the splitting of the shining moon into two parts, Allah the Most High says:

" The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic."They belied (the Verses of Allah, this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not [Soorah al-Qamar: 1-5].

The scholars agreed with the rest of the Imams that the splitting of the moon was in the era of the Messenger of Allah (Peace and Blessings of Allah be upon him) and hadeeths have been narrated from many paths that provide certainty to the Ummah.

Narrated by Anas, he said, "The people of Makkah asked the Prophet for a sign, then the moon split twice, then he said, "The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: "This is continuous magic."

Narrated by Abdullah bin Umar bin al-Khattab regarding His statement, "The Hour has drawn near, and the moon has been cleft asunder" (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). He said, "That was at the time of the Messenger of Allah (Peace and Blessings of Allah be upon him),

it [the moon] split in two: one part in front of the mountain and the other part behind the mountain, then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah, I testify.”

And in Saheeh al-Bukhari from Ibn Mas‘ood, that he said, “Five [signs] have passed, the Romans [defeat], al- Lizam [defeat of the Mushriks in Badr], the Mighty grasp, the Smoke and the moon [its splitting].

Thus, these are paths [of hadeeth] from this group of Companions and this matter is so well-known that it makes it self sufficient from a chain, in addition to its mention in the Great Book [Qur’an]. Some storytellers mentioned that the moon entered the Prophet’s (Peace and Blessings of Allah be upon him) pocket and exited from his sleeve and words similar to that effect which doesn’t have any basis. When the moon split, it didn’t disappear from the sky, rather it split in two and one of the parts travelled behind the mountain Hira’ and the other moved the other way till the mountain was between the two fractions. And both the fractions were in the sky whilst the people of Makkah were looking on, and many of their ignorant ones said that this was a trickery of their eyes. Then they asked the travelers that arrived in Makkah who told them an account similar to what they had witnessed, thereafter they knew the truth of it and had certainty in it.

And if it is said: why was this not known in all the countries of the world? Then the answer to that is: who denies that? However, for a long time the disbelievers rejected the signs of Allah and perhaps when they were told that this was a sign for the Prophet who was sent, [holders of] the corrupt opinions agreed upon hiding it and forgetting about it. More than one traveler mentioned that they witnessed a skeleton in India which had written on it that it had been raised erect on the night the moon had split. Thereafter, because the splitting of the moon was at night it could have been concealed from many of the people due to factors preventing its sighting at that time, such as clouds in those countries that night or due to many of them sleeping. Maybe it was during the night when many of the people sleep and matters other than that [aforementioned], And Allah (SWT) knows best. And we have compiled this in our book Tafseer.

In the Saheeh from the Messenger of Allah (Peace and Blessings of Allah be upon him), “The sun has not been held back from anyone except for Yoosha‘.”

And from that which is related to the heavenly signs in the chapter of Signs of Prophethood, his seeking of rain – (Peace and Blessings of Allah be upon him) from his Lord the Great and the Almighty for his nation when there was a drought, [which] is from the heavenly signs that prove his Prophethood. Allah answered his prayer swiftly to the extent that he hadn’t descended from the pulpit except that the rain was dripping from his (Peace and Blessings of Allah be upon him) beard and similarly his prayer to hold back the rain.

Al-Bukhari narrated from Salim from his father, “I remembered the saying of a poet when I was looking at the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) seeking rain and he didn’t descend till the rain water flowed profoundly from every roof gutter [The verses of Abu Talib]:

“And a white [person] [i.e. The Prophet]

Who is requested to pray for rain

And who takes care of the orphans

And is the guardian of widows.”

Narrated by Anas bin Malik, he said, “A man entered the mosque on Jumu‘ah from a door that was facing the pulpit whilst the Messenger of Allah (Peace and Blessings of Allah be upon him) was standing giving the Khutbah. Then he stood in front of the Messenger of Allah (Peace and Blessings of

Allah be upon him) and said, “O Allah’s Messenger! The livestock are dying and the roads are cut off, so please pray to Allah for rain.”Anas added, “The Messenger of Allah (Peace and Blessings of Allah be upon him) raised both his hands and said, “O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!”

Anas said, “By Allah, we could not see any trace of clouds in the sky and there was no building or a house between us and [the mountains] of Sala‘.” Anas added, “A heavy cloud like a shield appeared from behind it. When it reached the middle of the sky, it spread then it rained.” Anas added, “By Allah! We could not see the sun for a week. The next Friday a person entered through the same gate when the Messenger of Allah (Peace and Blessings of Allah be upon him) was delivering the Khutbah. The man stood in front of him and said, “O Messenger of Allah! The livestock are dying and the roads are cut off, please pray to Allah to withhold the rain.”

Anas added, “The Messenger of Allah (Peace and Blessings of Allah be upon him) raised both his hands and said, “O Allah! [Send the rain] on the plateaus, on the mountains, on the hills, in the valleys and on the places where the trees grow.”So the rain stopped and we came out walking in the sun.” Shareek asked Anas whether it was the same person who had asked for the rain [the previous Friday]. Anas replied that he did not know.”

Narrated by Abu Wajzah Yazeed bin Ubaid as-Sa‘di, he said, “When the Messenger of Allah (Peace and Blessings of Allah be upon him) returned [victorious] from the Battle of Tabook the delegation of Fazarah tribe came to him. They were an odd number between 13 and 19 men, among them was Kharijah bin Hisn and al-Hurr bin Qais – who was the youngest of them – the son of Uyainah bin Hisn’s brother. They rested at Ramlah bint al-Harith’s house from the Ansar and had arrived on weak skinny camels and they were sleepy. They came to the Messenger of Allah (Peace and Blessings of Allah be upon him) as Mulims, and the Messenger of Allah (Peace and Blessings of Allah be upon him) asked them about their homelands. So they said, “Our lands are dormant, our lives are barren, our families are naked and our cattle have died. So call upon your Lord to send the aid [rain] and intercede to your Lord for us and your Lord intercedes with you.”

At this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Glorified be Allah! Woe be onto you! This is me interceding to my Lord, then who is the one whom my Lord intercedes with? There is no deity worthy of worship except Allah, His footstool encompasses the Heavens and the Earth and it caves in from His Greatness and Majesty just as a new saddle caves in.”

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Allah laughs from your despair and hardship and [despite] the nearness of your aid and relief.” So the Bedouin said, “And our Lord laughs O Messenger of Allah?” He said, “Yes.” Then the Bedouin said, “We shall not be stripped O Messenger of Allah from a Lord that laughs of goodness.” So the Messenger of Allah (Peace and Blessings of Allah be upon him) laughed due to his remark, then the Messenger of Allah (Peace and Blessings of Allah be upon him) stood and ascended the pulpit and spoke a few words and raised his hands. And the Messenger of Allah (Peace and Blessings of Allah be upon him) would not raise his hands for Du‘a’ except when seeking rain and he raised his hands till the whiteness of his armpits were visible.
And that which has been preserved from his supplication is,

“O Allah supply Your land and your animals with water, spread Your mercy and give life to Your dead land. O Allah provide us with aid that relieves us, irrigates, fertile, covering, encompassing and sooner not later; that benefits and does not harm. O Allah [I ask you] rain of mercy and not rain of punishment nor destruction, [that causes] drowning and does not eradicate. O Allah bless us with aid [rain] and help us against our enemies.”

Then Abu Lubabah bin Abdul-Mundhir stood and said, “O Messenger of Allah, the dates are in the Marabid [container in which dates are dried out].” Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah! Bless us with rain.” So Abu Lubabah said, “The dates are in the Marabid holes,” three times. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “O Allah, bless us with rain until Abu Lubabah stands naked and then close the drainage hole of the Marabid with his lower garment.”

By Allah there wasn’t any trace of clouds in the sky and there wasn’t a building or house between the mosque and Sal‘ [mountain]. Then a cloud like a shield came from behind Sal‘, then when it reached the middle of the sky it spread as they were looking and then rained. By Allah, they didn’t see the sun for six days. Then Abu Lubabah stood naked covering the drainage hole of his Mirbad with his lower garment so that no date would fall from it.

Then a man said, “O Messenger of Allah the wealth has perished and the roads have been cut off.” So the Prophet (Peace and Blessings of Allah be upon him) ascended the pulpit then made supplication and raised his hands till the whiteness of his armpits was visible then he said, “O Allah around us and not upon us. O Allah upon the plateaus, the hills, the valleys and where the trees grow.” Thereafter the cloud dispersed or split from Madinah like the splitting of a cloth.”

And how many [occurrences] similar to this did he have in more than one authentic hadeeth, and for Allah is all praise. It has preceded when he invoked against the Quraish due to their transgression that Allah plague them with seven years like the seven years of Yoosuf. So they were afflicted by drought that dried everything up till they ate bones, dogs and ‘ilhiz [a type of plant]. Then Abu Sufyan came asking for intercession from him so that he (Peace and Blessings of Allah be upon him) would pray for them. So he (Peace and Blessings of Allah be upon him) prayed for them and that [harm] was removed.

Narrated by Anas bin Malik, “Whenever drought threatened them, Umar bin al-Khattab, used to ask al-Abbas to invoke Allah for rain. He used to say, “O Allah! We used to ask our Prophet (Peace and Blessings of Allah be upon him) to invoke you for rain and you would bless us with rain, and now we ask the uncle of our Prophet (Peace and Blessings of Allah be upon him) to invoke you for rain, O Allah bless us with rain! ” And so it would rain,” narrated solely by al-Bukhari.

Miracles on the land

From these miracles are those which are related to inanimate beings and those that are in relation to animals. From those that are related to inanimate beings are his increase of water on more than one occasion in different ways which we shall narrate with their chains of narration In sha’ Allah. We start with this because it is more appropriate following what we mentioned earlier from his seeking rain and Allah’s acceptance of his supplications [in that respect].

Narrated by Anas bin Malik, “The Messenger of Allah (Peace and Blessings of Allah be upon him) embarked one day for some of his errands with some of his Companions with him. They traveled until the time of prayer entered, yet the people couldn’t find water for ablution, so they said, 'O Messenger of Allah (Peace and Blessings of Allah be upon him), we cannot find water for ablution.' He saw the discontentment with that [state] on the faces of his Companions. Then he left the people and brought a water skin with little water in. Thereafter the Prophet of Allah (Peace and Blessings of Allah be upon him) began to perform the ablution from it, then he spread his four fingers over the water skin and said, 'Come, perform the ablution.' So the people performed the ablution to the extent that they were excessive in what they wanted." Al-Hasan said, “Anas was asked how many were they He replied, “70 or close to that.”

Narrated by Anas bin Malik, “The Prophet of Allah (Peace and Blessings of Allah be upon him) was at az-Zawra’, a cup was brought to him with water not even as deep as his fingers. Then he ordered his

Companions to make ablution and placed his palm in the water. The water flowed from between his fingers and his finger tips until the people had performed the ablution."Anas was asked how many were there, he replied saying, "We were 300."

Narrated by al-Bara'(May Allah be pleased with him)he said, "We were 1400 on the day of alHudaibiyah, and al-Hudaibiyah was a well. So we took from it to the extent that we didn't leave a drop inside it. Then the Prophet (Peace and Blessings of Allah be upon him) sat on the edge of the well and asked for water and rinsed his mouth then he threw it in the well. We didn't wait long before we drank till we quenched our thirst and the thirst of our camels."

From the hadeeth narrated solely by Muslim, from Jabir bin Abdullah in a lengthy hadeeth in which he said, "We travelled with the Messenger of Allah (Peace and Blessings of Allah be upon him) until we reached a wide valley. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) went to relieve himself so I followed him with a vessel of water. The Messenger of Allah (Peace and Blessings of Allah be upon him) looked on and could not find anything to cover himself with, then he saw two trees on the edge of the valley. So the Messenger of Allah (Peace and Blessings of Allah be upon him) went to one of them and took a branch from its branches then he said, 'Follow me with the permission of Allah.' So it followed him like a camel Makhshoosh [with a piece of wood through its nose with a rope tied to it] that follows its master. Then he came to the other one and took a branch from its branches then said, 'Follow me with the permission of Allah.' So it also followed him, then when he was in the midpoint between them he brought them together and said, "Cover me with the permission of Allah." Then they were joined together.

Jabir said, "So I left swiftly fearing that the Messenger of Allah (Peace and Blessings of Allah be upon him) would sense my closeness and then distance himself. So I sat and spoke to myself and looked once and saw the Messenger of Allah (Peace and Blessings of Allah be upon him) coming and I saw the trees fall apart and each one of them stood on [its] trunk. Then I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) stand and indicate with his head like this, left and right. Thereafter he walked and when he reached me he said, 'O Jabir, did you see my position?' I said, 'Yes, O Messenger of Allah.' He said, 'Go to the two trees and cut a branch off each of them then go to where I was standing then throw a branch on your right and a branch on your left.'"

Jabir added, "So I stood, then took a stone and broke it and sharpened it and it became sharp. Then I came to the two trees and cut a branch off each of them, thereafter I went till I stood where the Messenger of Allah (Peace and Blessings of Allah be upon him) was standing, threw a branch to my right and a branch to my left then returned and said, 'I have done so, O Messenger of Allah.' He said, 'I asked what that was for.' He said, 'I passed by two graves [its dwellers] being punished, so I wanted that to be raised from them as long as the branches were still fresh.'"

Jabir added, "When we came to the camp, then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'O Jabir, call for the ablution water.' So I said, 'Alas the ablution water! Alas the ablution water! Alas the ablution water!' He said, 'I said, 'O Messenger of Allah I did not find a drop in the camp.' Whilst a man from the Ansar was cooling water for the Messenger of Allah (Peace and Blessings of Allah be upon him) in water skins on a rack made from date palm leaves. He added: Then he said to me, 'Go to so and so al-Ansari and look to see if you find anything [water] in his water skins.'

He said, "So I went to him and I looked in them and did not find but a drop in the mouth of one of the water skins, if I were to empty it in order to drink [the drop] it would have dried it. He said, 'Go and bring it and bring it to me.' So I brought it to him, then he took it with his hand then began to say something which I did not know what it was. He touched it with his hands and then gave it to me and said, 'O Jabir, call for a pot.' So I said, 'O the one who possesses the pot of the camp.' Then it was carried to me and I put it in front of him. Then the Messenger of Allah (Peace and Blessings of Allah be upon

him) did this with his hand in the pot: spread it [his hand] and spread his fingers then he placed it [hand] in the bottom of the pot and said, 'Take [this] O Jabir and pour it on me and say: In the Name of Allah'."

So I poured on him and said: 'In the Name of Allah'. I saw the water gush from between the fingers of the Messenger of Allah (Peace and Blessings of Allah be upon him) then the pot overflowed and went round till it was filled then he said, "O Jabir, invite anyone who has a need for water." The people came and drank to their fill. Then I said, "Is there anyone that remains who has a need?" Then the Messenger of Allah (Peace and Blessings of Allah be upon him) raised his hand from the pot when it was full. He [Jabir] added, "The people complained to the Messenger of Allah (Peace and Blessings of Allah be upon him) from hunger, so he said, "Perchance Allah will feed you."

We came to the shore of the sea then it shuddered with a tremor then threw out an animal. Then we lit the fire on its side, cooked and fried it and ate our fill. Jabir said, "Then Fulan [so and so], Fulan and Fulan – till he counted 5 men – entered its eye socket and nobody saw us till we exited. Then we took a rib from its ribs and then made an arch, thereafter we called the biggest man, the biggest camel in the camp and the biggest seat in the camp then he passed through without lowering his head."

And in Saheeh Muslim narrated by Salamah bin al- Akwa', he said, "We travelled to al-Hudaibiyah [a well] with the Messenger of Allah (Peace and Blessings of Allah be upon him) whilst we were 1400 – or more than that – and around it there was 50 heads [people] who had not drunk from it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) sat on the wall of the well and either he prayed or spat in it." [Salamah] He added, "Thereafter it gushed and we drank the water."

Narrated by al-Miswar and Marwan bin al-Hakam in the lengthy hadeeth of the Treaty of al-Hudaibiyah, "Then the Messenger of Allah (Peace and Blessings of Allah be upon him) left them and descended to the lowest part of al-Hudaibiyah on an area with little water so that the people would take little by little till they finished it. The complaint of thirst was raised to the Messenger of Allah (Peace and Blessings of Allah be upon him) so he took an arrow from his sack and commanded them to throw it in. By Allah the area did not cease to flood with water such that they turned away from it."

This hadeeth has been previously narrated in its totality in [the section] the Treaty of al-Hudaibiyah which is sufficient and there is no need for it to be repeated. Ibn Ishaq narrated from some of them that Najiyah bin Jundab the camel driver threw the arrow in it. He said it has been mentioned [that it was] al-Bara' bin 'Azib thereafter Ibn Ishaq preferred the first [opinion].

Narrated by Abdullah, he said, "We used to consider the signs as blessings and you consider them as fearsome. We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey and the water had become scarce so he said, 'Find a surplus of water.' They brought a vessel with a little water therein, so he placed his hand in the vessel then he said, 'Come forth to blessed water from Allah the Great and the Almighty.' I indeed saw the water flow from between the fingers of the Messenger of Allah (Peace and Blessings of Allah be upon him). We used to hear the glorification of the food [of Allah] when it was eaten."

Narrated by Abu Raja', he said, "Imran bin Husain informed us that they were on a journey with the Messenger of Allah (Peace and Blessings of Allah be upon him) and they travelled through the night until it was close to the morning. They took a rest then their eyes overcame them up until the sun rose [midmorning]. The first to wake from his sleep was Abu Bakr and the Messenger of Allah (Peace and Blessings of Allah be upon him) would not be woken from his sleep till he awoke [on his own]. Then Umar awoke and then Abu Bakr sat next to his head and proceeded to say pronounce Allahu Akbar and raise his voice until the Prophet (Peace and Blessings of Allah be upon him) awoke. Then he descended and led us in the morning prayer. A man secluded himself from the people, he had not prayed with us then when he completed [the prayer] he (Peace and Blessings of Allah be upon him) said, 'O so and so, what prevented you from praying with us?' He said, 'I was in a state of Janabah [sexual impurity], then

the Prophet (Peace and Blessings of Allah be upon him) commanded him to make Tayammum with the earth and pray."

Allah (Peace and Blessings of Allah be upon him) made me ride in front of Prophet (Peace and Blessings of Allah be upon him) and we had become severely thirsty. Whilst we were proceeding with the Messenger of Allah (Peace and Blessings of Allah be upon him) we met a woman who was sitting [on her camel] between two bags of water. We asked her, “Where can we find water?” She replied, “Verily, there is no water.” We said, “How far is the distance between your family and the water?” She said, “A day and a night.” We said, “Go to the Messenger of Allah (Peace and Blessings of Allah be upon him).” She said, “And what is the Messenger of Allah (Peace and Blessings of Allah be upon him)?” Then we brought her to the Prophet (Peace and Blessings of Allah be upon him). She told him what she told us except that she informed him that she had orphans. Then he ordered that the bags of water [be dismounted from the camel] and wiped over the openings of them. Then forty of us thirsty men drank till we quenched our thirst and we filled every water skin and vessel we had with us. We did not ride a camel except that it [the bag] was about to burst from fullness. Thereafter he said, “Give that which you have with you.” So some foodstuff and dates were collected for her, then when she reached her family she said, “I met the greatest magician of the people or a Prophet as they claimed.” Thus, Allah guided those people through that woman, then she embraced Islam and they too embraced Islam.

Narrated by Abu Qatadah, who said, “We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey then he said, 'If you do not find water tomorrow, you shall become thirsty.' And the first of the people set off in search of water. I stayed with the Messenger of Allah (Peace and Blessings of Allah be upon him) and his riding-animal swayed with him then Messenger of Allah (Peace and Blessings of Allah be upon him) became drowsy, so I helped him [straighten] and he straightened. Then he swayed so I helped him [straighten] and he straightened. Thereafter he swayed till he was about to fall off his riding-animal then he was alerted and said, 'Who is this man?' So I said, 'Abu Qatadah, He said, 'Since when have you been journeying?' I said, since night. He said, 'May Allah protect you as you protected His Messenger.'

Thereafter he said we should sleep, so he walked towards a tree and rested then he said, 'Look to see if you can find anyone?' I said, 'This is a traveler, these two are travelers,' until he reached 7. Thereafter he said, 'Take heed of our prayer [time].' So we slept and nothing but the heat of the sun woke us then we came to. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) rode and we rode for a while, he dismounted and said, 'Do you have water?' He added [Abu Qatadah]: I said, 'I have a vessel containing some water.' He said, 'Bring it.' He added: So I gave it to him, then he said, “Take some of it.

Take some of it.” So the people performed the ablution and a little sip of water remained then he said, 'Hold on to it O Abu Qatadah, for it shall have news [a usage].'

Thereafter Bilal performed the ’Athan and they prayed the two units before Fajr, then they prayed Fajr. Then he rode and we rode then some of them said to one another we have been neglectful of our prayer, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'What are you saying? If it is a matter of your worldly affairs then that is your affair and if it is a matter of your religion then that is for me.'

We said, 'O Messenger of Allah we have been neglectful of our prayer.' So he said, 'Sleep [at the time of prayer] is not neglectful, however being awake [and missing prayer] is neglectful and it is so, then pray it tomorrow on its time.' Then he said, 'The people perceived [guessed].' They said, “You said yesterday, ‘If you do not find water tomorrow you will be thirsty.’ And the people need water.”

He [Abu Qatadah] added: When the people awoke and found their Prophet was missing, the people said to one another, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) has found water,' and Abu Bakr and Umar were among the people so they said, 'O people, the Messenger of Allah (Peace

and Blessings of Allah be upon him) would not precede you to the water and leave you behind and if the people obey Abu Bakr and Umar they shall be guided, he [the Prophet] said this thrice.'

Then when the midday heat had heightened the Messenger of Allah (Peace and Blessings of Allah be upon him) appeared, so they said, 'O Messenger of Allah, we have been perishing from thirst [so much so] that the necks have been cut.' So he said, 'You shall not perish.' Thereafter he said, 'O Abu Qatadah, bring the vessel.' So I brought it to him, then he said, 'Open my water skin for me." So I opened it and brought it to him. Then he began to pour it in it [the vessel] and serve the people. The people crowded round it, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'O people, have good conduct, for all of you are going to leave full.'

Thus the people drank until nobody but the Messenger of Allah (Peace and Blessings of Allah be upon him) and I remained. Then he poured some for me and said, 'Drink O Abu Qatadah.' He [Abu Qatadah] said: "I said, 'You drink [first] O Messenger of Allah'. He replied, 'The one who serves drink for the people is the last of them to drink.' So I drank then he drank after me and the amount [of water] that was previously in the vessel remained and they were 300."

Abdullah said, "Imran bin Husain heard me mention this hadeeth in the Jami' Mosque, then he said, 'Who are you?' I said, 'I am Abdullah bin Rabah al- Ansari.' He said, 'The people [who were present] are more aware of their incident. Watch how you speak, for I am one of the seven on that night.' Then when I finished, he said, 'I did not think that anyone had memorized this hadeeth apart for myself.'

Narrated by Mu'adh bin Jabal - then he [Abdullah] mentioned the hadeeth of combining the prayer in the battle of Tabook till he said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You shall reach the spring of Tabook tomorrow by the will of Allah and you shall not arrive by it until forenoon. So whosoever arrives there, then he should not touch any of its water until I arrive." He [Mu'adh] added: So we arrived by it and two men were already present and the stream was flowing like the strap of a sandal with some water. So the Messenger of Allah (Peace and Blessings of Allah be upon him) asked them, "Have you touched [consumed] some of its water?"They said, "Yes." So the Messenger of Allah rebuked them and said to them that which Allah allowed him to say. Then they scooped the water from the spring bit by bit until it was collected in something. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) washed his face and his hands and returned it to it [the spring]. Then the spring [began to] flow with plentiful water. Then the people drank, thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O Mu'adh, if you live long you may see what is here filled with gardens."

We mentioned in the book, al-Wufood from Ziyad bin al-Harith as-Suda'i the story of his arrival [upon the Messenger of Allah (Peace and Blessings of Allah be upon him)] and he mentioned a long narration, part of it: Then we said, "O Messenger of Allah, we have a well which has sufficient water for us in the winter and we gather around it. And in the summer the water is scarce so we disperse upon water around us. We have just accepted Islam and everyone around us is an enemy. So invoke Allah for us with regards to our well so that its water is sufficient for us and we can gather around it and we don't disperse."

So he asked for seven stones and scratched them with his hands and prayed upon them, then he said, "Go with these stones and when you reach the well then throw one at a time and mention [the Name of Allah]."Suda'i said, "So we did as he requested, then we could not see its bed thereafter i.e. the well."

Chapter on the multiplication of food at times of need

His increasing of Laban (soluble yoghurt) in many instances also. Abu Hurairah narrated: By the One besides Whom there is no diety, I would lay on my stomach on the ground because of hunger. I would tie a stone to my stomach and Abu Bakr passed by. I asked him about a Verse from the Book of Allah. I asked him so that he would satisfy my hunger, but he passed by without doing so. Then Umar passed by me and I asked him about a Verse from the Book of Allah. I did so because perhaps he would satisfy my hunger. But he also passed by without doing so. Thereafter, the Prophet (Peace and Blessings of Allah be upon him) passed by me, then he smiled when he saw me and he knew what was on my face and my inner self. Then he said, “O Abu Hirr,” I said, “I am at your service, O Messenger of Allah.” He said, “Follow (me).” He proceeded and I followed him. He entered the house and asked for permission (for me) and later allowed me to enter. He saw some Laban in a pot and asked, “Where is this Laban from?” They said such-and-such person donated it to you. He said, “O Abu Hirr, (short for Hurairah).” I said, “I am at your service, O Messenger of Allah.” He said, “Go and call the people of Suffah for me.” The narrator added: The people of Suffah were the guests of Islam, they didn’t have family or wealth or anyone to support them and when charity was brought to the Prophet (Peace and Blessings of Allah be upon him) he would send it to them and he didn’t take anything from it. Whenever a gift came to him he would send it to them and took some of it and shared it with them and that would sadden me. So I (Abu Hurairah) said to myself, and what is this Laban with the people of Suffah! I am more deserving of a drink from this Laban that will strengthen me than them. When they would come and if the Prophet orders me, I thought if I give them that Laban then I would be left with hardly any Laban. But there was no escape from the obedience of Allah and the Messenger of Allah (Peace and Blessings of Allah be upon him). So I came to them and called them. They came and sought permission to enter and the Prophet allowed them and they took their places in the house. He said, “O Abu Hirr.” I said, “I am at your service, O Messenger of Allah.” He said, “Take and give to them.” So I took the pot and gave it to one of them, which he drank till his fill and then returned the pot to me and I came back to the Messenger of Allah (Peace and Blessings of Allah be upon him). Gradually all the people fully satisfied their thirst. Then he took the pot and placed it on my hand and then looking at me he smiled and said, “O Abu Hirr.” I said, “I am at your service, O Messenger of Allah.” He said, “You and I remain.” I said, “You have spoken the truth, O Messenger of Allah.” He then said, “Sit and drink.” So I sat and drank, then he said, “Drink.” I drank it, and he continued to say so until I said, “No, by the One Who sent you with Truth I can’t take any more!” He said, “So show me.” So I gave him the pot and he praised Allah, the Most High, mentioned His name and drank the remaining.”

Ibn Mas‘ood narrated that: I used to attend sheep belonging to ‘Uqbah Ibn Abu Mu‘ait. One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr passed by me and said, “O boy, is there any Laban?” I said, “Yes, but I am entrusted.” The Prophet said, “Is there a female sheep that hasn’t been mated by a male sheep?” I brought him a female sheep and he wiped over its udder and milk descended which he milked into a vessel. He drank some and gave some to Abu Bakr. Then he said to the udder, “Shrink.” So it shrank (dried up). Ibn Mas‘ood added: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah (Peace and Blessings of Allah be upon him), teach me from these words.” He wiped over my head and said, “O child, May Allah have mercy upon you for you are a young learning boy."

His increasing of Samn (butter/ghee) for Umm Sulaim

Hafiz Abu Ya‘la said: Shaiban informed us, Muhammad Ibn Ziyad Al-Burjumi also informed us from Abuz-Zilal, from Anas Ibn Malik from his mother that she had a sheep and gathered from its Samn in an ‘Ukkah (a pot used to carry Samn). So she filled the ‘Ukkah and sent it with Rabeebah saying, “O Rabeebah, give this ‘Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him); he can use it as soup. Rabeebah took it along with her till she met the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, this is an ‘Ukkah of Samn that Umm Sulaim sent to you.” He said, “Empty the ‘Ukkah.” She emptied the ‘Ukkah and then it was returned to

her. She left and arrived when Umm Sulaim wasn't at home. So she hung the 'Ukkah on a peg. When Umm Sulaim arrived she saw the 'Ukkah full and dripping. Umm Sulaim said, "O Rabeebah, didn't I command you to take it to the Messenger of Allah (Peace and Blessings of Allah be upon him)?" She replied, "I did, and if you don't believe me go and ask the Messenger of Allah (Peace and Blessings of Allah be upon him)." Umm Sulaim went accompanied by Rabeebah to the Prophet and said, "O Messenger of Allah, I sent her with an 'Ukkah containing Samn to you." He said, "Yes you did and she brought it." She said, "By the One Who sent you with Truth and the religion of Truth, it is indeed full and dripping with Samn!" Anas said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to her, "O Umm Sulaim, are you amazed that Allah provided for you just as you provided for his Prophet? Eat and feed others." She said, "I came to the house and put in a big pot (Qa'b) of ours such and such (amount) and left in it that which we used as a soup for a month or two months."

Abu Bakr Ibn Muhammad Ibn Hamzah narrated from his father, from his grandfather that once, The Messenger of Allah (Peace and Blessings of Allah be upon him) left for Tabook and I was at his service on that journey. I looked at the vessel containing the Samn and there was left a little in it. I prepared food for the Prophet (Peace and Blessings of Allah be upon him) and left the vessel out in the sun and slept and woke suddenly by the gurgle of the vessel. I stood and put my hand on my head, then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If you had left it would have flowed a valley of Samn."

Jabir narrated: Umm Malik Al-Bahziyyah used to give Samn in her 'Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him), and once while her children were asking her for soup she didn't have anything. When she went to her 'Ukkah, in which she used to deliver food to the Messenger of Allah (Peace and Blessings of Allah be upon him), she found Samn. She started giving soup to her children until she squeezed it. She came to the Messenger of Allah (Peace and Blessings of Allah be upon him). He said, "Did you squeeze drain it out?" She said, "Yes." He said, "If you had left it, (then) there would have remained some in it."

Thereafter Imam Ahmad narrated with this chain from Jabir from the Prophet (Peace and Blessings of Allah be upon him): A man came to him asking for food. He fed him half a Wasq of barley. The man didn't stop eating along with his wife and their servant until they weighed it. Then the Prophet (Peace and Blessings of Allah be upon him) said, "If you hadn't weighed it, you would have eaten from it and still it would have remained in it."

The story of Abu Talha honoring the Messenger of Allah (Peace and Blessings of Allah be upon him) and that which appeared from the miracles of Prophethood in the increasing of little food:

Al-Bukhari narrated from Anas Ibn Malik: Abu Talhah said to Umm Sulaim, "I heard the voice of the Messenger of Allah (Peace and Blessings of Allah be upon him) was weak, and I noticed hunger from it, so do you have anything?" She said, "Yes." Then she produced tablets of barley, thereafter she produced yeast which she had. She rolled the bread up and forced it under my arm and placed some on my head. Then she sent me to the Messenger of Allah (Peace and Blessings of Allah be upon him)." Anas said, "I took it and I found the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Mosque and he had people with him. I stood in front of them. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Did Abu Talhah send you?' I said, 'Yes.' He said, 'With food?' I said, 'Yes.' Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to those who were with him, 'Stand (leave).' So he left and I went in front of them until I came to Abu Talhah and I informed him. Then Abu Talhah said, "O Umm Sulaim, the Messenger of Allah (Peace and Blessings of Allah be upon him) came and the people and we don't have enough to feed them." So she said, "Allah and his Messenger know best." Then Abu Talhah went till he met the Messenger of Allah (Peace and Blessings of Allah be upon him). The Messenger of Allah (Peace and Blessings of Allah be

upon him) accompanied Abu Talhah and the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Come, O Umm Sulaim, what do you have with you?” Then she brought the bread and then the Messenger of Allah (Peace and Blessings of Allah be upon him) ordered that the bread be crumbled and Umm Sulaim emptied an ‘Ukkah and put the soup/fat in it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said that which Allah allowed him to say on it (he prayed on it) then he said, “Allow 10 people to enter.” So he gave them permission, then they ate till their fill and then they left. Then he said, “Allow 10 people to enter.” So he gave them permission, then they ate till their fill and then they left. Then he said, “Allow 10 people to enter.” So he gave them permission, then they ate till their fill and then they left. Thereafter he said, “Allow 10 people to enter.” So all of the people ate till their fill and they were 70 or 80 in number.”

Samurah narrated: A bowl was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) of Thareed (a kind of meat dish) and they all ate from it from morning till Zuhr. Some people would leave then others would sit. Then a man said to him: “Was it filled each time?” He said, “From what are you amazed? It was filled from here,” and he pointed to the sky.

The story of Siddeeq’s bowl

It may be the bowl which is mentioned in the Hadith of Samurah Ibn Jundab. And Allah (SWT) knows best.

Abdur-Rahman Ibn Abu Bakr narrated: The people of Suffah were poor people and the Prophet (Peace and Blessings of Allah be upon him) said on one occasion, “Whosoever has the food of two people then he should invite a third, and whosoever has the food for four then he should invite a fifth or a sixth,” or words to that effect. Abu Bakr came with three and the Prophet (Peace and Blessings of Allah be upon him) went with 10. Abu Bakr went with three saying, “It was my father, my mother and I.” (The narrator added: I don’t know if he said, “My wife and my servant from our house and Abu Bakr’s house.”) Abu Bakr had supper with the Prophet (Peace and Blessings of Allah be upon him) and stayed until he prayed Isha’ then he returned and waited till the Messenger of Allah (Peace and Blessings of Allah be upon him) had eaten his supper. Then he came after a portion of the night that Allah willed had passed. His wife said to him, “What held you back from your guests or guest?” He said, “Didn’t you serve them supper?” She said, “They refused until you come (the family of Abu Bakr) they offered them however they were overcome (in attempting to persuade the guests). So I went and hid.” Then Abu Bakr said to his son Abdur Rahman, “O ignorant one.” Then he cursed him (saying “may your nose or ear be cut”) and said, “Eat,” - and in a narration – “Not pleasantly (rebuking or cursing them for waiting for him).” He said, “I shall not eat.” By Allah we wouldn’t take a morsel except that it was replaced from where we took it from (i.e. the bowl) or more than that until they were all full and the food become more than it was before they ate. Then Abu Bakr looked and saw that it was something left or more, so he said to his wife – in another narration – “What is this, O sister of Bani Firas tribe?” She said, “No, by the pleasure of my eyes. It is three times more than it was.” So Abu Bakr ate from it and said, “It was Satan,” – i.e. his oath not to eat – then he ate another morsel of food then he took the dish to the Prophet (Peace and Blessings of Allah be upon him) and it remained with him till the morning. And there was an agreement between us and the people and the time had finished. So we split into 12 men and every man had people with him And Allah (SWT) knows best how many were with each man. Then they all ate – or words to that effect – and others said, “So we knew, from the word knowledge (instead of the word split mentioned earlier).” Abdur-Rahman Ibn Abu Bakr narrated that, “Once we were 130 with the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet said, ‘Does any of you have food?’ One man had a Sa‘ of food. Then a tall scruffy haired idolater came with some sheep, so the Prophet (Peace and Blessings of Allah be upon him) said, “For sale or a gift?” Or he said, “Is it a gift?” He said, “No it is for sale.” So he bought a sheep from him and it was cooked and he asked that the liver be fried. Abdur-Rahman said, “By Allah there was none from the 130 except that the Messenger of Allah (Peace and Blessings of Allah be upon him) sliced a piece of liver for him. If he was present he gave it to him and if he was absent he saved it for him.” He added, “He made two bowls

from it. So we all ate from them and we were full. A little remained in the two bowls so we carried it on the camel.”

Abu Sa‘eed or Abu Hurairah – al-A‘mash was doubtful – narrated, “In the Battle of Tabook, the people were afflicted by hunger so they said, ‘O Messenger of Allah, would you give us permission so that we can sacrifice our camels, (that were used for irrigation) then eat and use its fat as oil (for lightening fires and other uses)?’ The Messenger of Allah (Peace and Blessings of Allah be upon him) said, ‘Do so.’ Then Umar(May Allah be pleased with him)came and said, ‘O Messenger of Allah, if you do that then our transport (camels) will be lessened, but instead call for their surplus provisions from them and invoke Allah for them that He bestows Blessings upon them (surplus provisions).’ Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Yes.” Then he asked for a sheet which was spread out, thereafter he called for their surplus provisions. All of them would come one by one with a handful of corn and would bring a handful of dates, and nuts till a little sufficient amount was collected on the sheet. Thereafter the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked blessings and said, “Place in your utensils/vessels.” So they collected in their utensils to the fill. And they ate till their fill and still remained a lot of it. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “I testify that there is no deity worthy of worship except Allah and that I am the Messenger of Allah. No slave meets Allah with them (the two testimonies of faith) without doubting and is screened from Paradise (i.e. he will enter Paradise).”

Iyas Ibn Salamah narrated from his father, “We left with the Messenger of Allah (Peace and Blessings of Allah be upon him) for the Battle of Khaibar and we were suffering from exhaustion to the extent that we thought about sacrificing some of our camels. The Prophet of Allah (Peace and Blessings of Allah be upon him) asked for our provisions and we gathered our provisions. We spread a sheet for him and the people’s provision was put on the sheet." The narrator added, “I looked to estimate as to how much was there. I calculated it as being the same as a grazing she goat (i.e. the collection of provisions) while we were 1,400.” He added: "So we ate till we were all full; we also filled our pockets. Then the Prophet of Allah (Peace and Blessings of Allah be upon him) asked if there was ablution water?” The narrator added: Then a man came with a water skin with a very little water inside it. Then he emptied it in a vessel and all of us performed the ablution. We poured it over 1,400 men., 8 men came and asked, “Is there any water for purification?” The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The ablution water has finished.”

The story of Jabir (May Allah be pleased with him) and his father’s debt and his increasing of dates

Jabir narrated: His father passed away while he was in debt, “I came to the Prophet (Peace and Blessings of Allah be upon him) and I said: My father left a debt, and I don’t have except that which date-tree produces, yet its produce doesn’t comply with the heavy debt upon him. He went with me so that the creditors don’t rebuke me. He walked around a threshold of container of dates and supplicated and walked again and supplicated around another container. Then he sat on it and said, “Remove it.” So he repaid them whatever was due to them and similar to it remained with us.

The story of Salman in the Prophet’s increasing of that piece of gold to clear his debt

Salman Al-Khair said, “When I said: where is this in proportion to that debt which is upon me, O Messenger of Allah? The Messenger of Allah (Peace and Blessings of Allah be upon him) took it and turned it on its tongue, and he said, “Take this and repay them from it.” I took it and I returned their right to them from it completely 40 ’Ooqiyyah.”

Abu Hurairah narrated, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was in an expedition and they were afflicted with hunger so he said, “O Abu Hurairah, do you have anything?”

Abu Hurairah said, “Yes I have some dates in a sack that I own.” He said, “Bring it.” Abu Hurairah said, “I brought the sack.” The Prophet said, “Bring a sheet.” I brought the sheet and spread it. Then he put his hand in the sack and grabbed the dates and found there were only 21. Then he picked every date and mentioned the Name of Allah over them and said, “Call so-and-so and his companions.” They came and ate their fill and left. He again said, “Call so-and-so and his companions.” Then they ate their fill and left. He did the same again and there was still a surplus. Then he asked me to sit. I sat and he and I ate. Yet some dates remained so I put them back it in the sack and he said to me, “O Abu Hurairah, if you want some put your hand in it and take but don’t resist lest it resist you, i.e. finish.” He added: And I didn’t wish for dates except that I put my hand inside it. I took 50 Wasq from it in the path of Allah. And it was attached behind my saddle, and it dropped in the era of Uthman. Later, it disappeared.”

Jabir narrated: A man came to the Prophet (Peace and Blessings of Allah be upon him) asking for food, so he gave him half a Wasq of barley. The man didn’t stop eating from it with his wife and their guest until they measured it. He came to the Prophet (Peace and Blessings of Allah be upon him) who told him, “If you hadn’t measured it, and would have eaten from it, it would have remained with you.”

Jabir narrated that Umm Malik used to give Samn in her ‘Ukkah to the Messenger of Allah (Peace and Blessings of Allah be upon him). While her children were asking her for soup, she didn’t have anything so she went to her ‘Ukkah. In it, she found Samn. She continued having soup for her children until she squeezed it. And she came to the Messenger of Allah (Peace and Blessings of Allah be upon him) who said, “Did you squeeze it (drain it out)?” She said, “Yes.” He said, “If you had left it, it would have remained there.”

Abu Hurairah narrated that a disbeliever came to the Messenger of Allah (Peace and Blessings of Allah be upon him) as a guest. A sheep was milked for him and he drank its milk. The Prophet ordered another sheep to be milked and he drank its milk. He ordered another sheep to be milked and he drank the milk until he drank the milk of seven sheep. The disbeliever woke up in the morning and accepted Islam. He came to the Messenger of Allah (Peace and Blessings of Allah be upon him) who ordered a sheep to be milked and he drank from its milk. The Prophet ordered another for him but he couldn’t finish it. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Muslim drinks in one intestine but the disbeliever drinks in 7 intestines.”

Dukain Ibn Sa‘eed Al-Khath‘ami narrated, “We came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and, we were 440 in number, asking him for food. The Prophet (Peace and Blessings of Allah be upon him) said to Umar, “Get up and donate to them.” He said, “O Messenger of Allah, except that which is sufficient for me and my children for 4 months.” He said, “Get up and donate to them.” Umar said, “O Messenger of Allah, I hear and obey.” Then Umar stood and we stood with him and he led us to a room of his and produced the key from his pocket and opened the door. Dukain said,
“There were dates in the room the amount of a young grazing camel/cow that has stopped feeding.” Umar said, “Take as you wish.” Dukain said, “Then everyone of us took his needs as he wished, then he glanced and I was from the last of them and it was though we never took a single date from him.”

Chapter on following of the trees with the Messenger of Allah (Peace and Blessings of Allah be upon him)

Jabir Ibn Abdullah narrated, “We traveled with the Messenger of Allah (Peace and Blessings of Allah be upon him) until we reached a wide valley. The Messenger of Allah (Peace and Blessings of Allah be upon him) went to relieve himself and I followed him with a vessel of water. The Messenger of Allah (Peace and Blessings of Allah be upon him) looked on and couldn’t find anything to cover himself with. He saw two trees on the edge of the valley. The Messenger of Allah (Peace and Blessings of Allah be upon him) went to one of them and took a branch from its branches and said, “Follow me with the permission of Allah.” It followed him like a camel Makhshoosh (with a piece of wood through its nose

with a rope tied to it) that follows its master. Then he came to the other one and took a branch from its branches and said, "Follow me with the permission of Allah." And it also followed him. When he was midway he brought them together and said, "Cover me with the permission of Allah." They were joined together. Jabir said, "I left quickly fearing that the Messenger of Allah (Peace and Blessings of Allah be upon him) would sense my closeness and might distance himself. So I sat and spoke to myself and looked once and saw the Messenger of Allah (Peace and Blessings of Allah be upon him) coming and I saw the trees falling apart and each one of them stood on its trunk. I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) standing and indicating with his head like this: "left and right."

Anas narrated, "Jibreel came to the Messenger of Allah (Peace and Blessings of Allah be upon him) one day when he was upset, stained with blood from an attack from some of the people of Makkah." Anas added: He asked him, "What is wrong with you?" He said, "They did to me and they did, i.e., hurt me." Anas added: Then Jibreel said to him: "Do you want me to show you a sign?" He said, "Yes." He looked at a tree behind the valley and said, "Call that tree." He called it and it came running and stood in front of him. Then Jibreel said, "Order it so that it returns." So he commanded it and it returned to its place. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "That's sufficient for me as a sign."

Ibn Abbas narrated: A man came to the Prophet (Peace and Blessings of Allah be upon him) from the tribe of Amir and said, "O Messenger of Allah, show me the seal that is between your shoulders because I am from the most learned of people in magic." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Shall I not show you a sign?" He said, "Indeed." He looked at a date-palm tree and told the man, "Call that cluster of dates." The man called it and it came skipping till it stood in front of him. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Return." And it returned to its place. The Amiri man said, "O family of the tribe of Amir, I haven't seen a man greater in magic than this man like today."

Ibn Umar narrated: We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) during a journey, where a Bedouin approached and after coming close the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Where do you want to go?" He said, "To my family." He said, "Do you want to go to goodness?" He said, "What is that (goodness)?" He said, "Bear witness: There is no deity worthy of worship except Allah, Alone, without a partner and that Muhammad is his slave and Messenger." He said, "Do you have a proof of what you say?" He said, "This tree." The Messenger of Allah (Peace and Blessings of Allah be upon him) called it and it was at the edge of the valley. So it came dragging itself on the ground till it stood in front of the Prophet. He asked it to make the Shahadah (testimony of Islam) three times so it made the testimony that he (the Prophet) was as he claimed. Then it returned to its roots and the Bedouin returned to his people and said, "If they follow me I will bring them to you and if not I will return to you and remain with you."

The tree trunk yearning for the Messenger of Allah (Peace and Blessings of Allah be upon him) and sadness due to his departure from it

It has been narrated in a Hadith from a group of the Companions with many chains that provide certainty with the Imams of this affair and the knights of this field (Hadith).

Al-Qadi Iyad said in his book Ash- Shifa' and it is a well-known Hadith, widespread, Mutawatir (related from many paths due to their number providing certain authenticity) and narrated by the writers of the Saheeh and as between 13-19 Companions narrated it, from them: Ubayy, Jabir, Anas, Ibn Umar, Ibn Abbas, Sahl Ibn Sa'd, Abu Sa'eed, Buraidah, Umm Salamah and Al-Muttalib Ibn Abu Wada'ah.

Ubayy Ibn Ka'b narrated from his father, "The Prophet (Peace and Blessings of Allah be upon him) used to give Khutba (speech) using a date-tree trunk as a rest as the Mosque was in the shade. He used

to address the people leaning on that trunk. Someone from the Companions said, “O Messenger of Allah, can we make you a pulpit that you can stand on during Fridays so that you can make the people hear your Khutbah?” He said, “Yes.” Three steps were built which were used as the pulpit. When the pulpit was made and was fixed where the Messenger of Allah (Peace and Blessings of Allah be upon him) wanted it, the Messenger of Allah (Peace and Blessings of Allah be upon him) decided to stand on it and give the Khutbah. As he walked toward it and passed by the trunk that he used to lean on, it cleft and split and started crying. The Messenger of Allah (Peace and Blessings of Allah be upon him) descended from the pulpit and when he heard the voice of the tree trunk, he came close to it and put his hands over it to make it calm down and he returned to the pulpit. When the Mosque was destroyed, Ubayy Ibn Ka‘b took that tree trunk and it remained with him till it perished and was eaten by worms and thrown into the ruins.”

The stone’s glorification (of Allah) in the Prophet’s hand

Abu Dharr narrated, “I do not mention Uthman except with goodness after something which I witnessed. I used to be a watchman who used to search for the moments of seclusion for Messenger of Allah. One day I saw him sitting alone and I ceased the opportunity of his seclusion. I came and sat in front of him. Abu Bakr also came and gave the greetings and sat on the right side of the Messenger of Allah (Peace and Blessings of Allah be upon him). Thereafter, Umar came and gave the greetings and sat on the right side of Abu Bakr. Then Uthman came and gave the greetings and sat on the right side of Umar. In front of the Messenger of Allah (Peace and Blessings of Allah be upon him) were seven stones – or it is said 9 stones. He took them in his hands and they began to glorify (Allah) which I heard from them the humming like the humming of the bee. When he put them down they became quiet. Then he took them and put them in Abu Bakr’s hands and they began to glorify (Allah) which I heard from them the humming like the humming of the bee. Then he put them down and they became quiet. Thereafter, he took them and put them in the hands of Umar and they started glorifying (Allah) which I heard from them the humming like the humming of the bee. He also put them down and they became quiet. Thereafter, the Messenger of Allah took them and placed them in Uthman’s hands and they began to glorify (Allah) which I heard from them the humming like the humming of the bee. He put them down and they became quiet. The Prophet (Peace and Blessings of Allah be upon him) said, 'This is the Caliphate of Prophethood.'

Jabir Ibn Samurah narrated, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, ‘I know a stone in Makkah that used to greet me before I was sent (as a Prophet). I indeed recognize it now’.”

We have mentioned earlier in the section Al-Mab‘ath (the beginning of Prophethood) that when he returned after receiving the Revelation he wouldn’t pass by a stone, a tree, clots of mud or anything except that they said to him Assalamu Alaika Ya Rasoolallah. We mentioned in the Battles of Badr and Hunain his hurling of a handful of soil (and it reached the Kuffar despite their distance from him) and his order of his Companions to follow it with a true attack so that help, victory, and assistance will occur soon after that. As for the Battle of Badr, then Allah said in that context: And you (O Muhammad) threw not when you did throw but Allah threw. (Soorah Al-Anfal: 17) As for the Battle of Hunain, we have mentioned it in the Hadith with its chains and wordings which suffices mentioning it here.

Another Hadith: We have mentioned in regard to the Battle of the Conquest that when the Messenger of Allah (Peace and Blessings of Allah be upon him) entered the Haram Mosque and found idols around the Ka‘bah he began to poke them with something in his hand and said, “The Truth has come and the falsehood has perished, falsehood always perishes. Say: The truth has come and the falsehood (Iblees) doesn’t create anything nor does it resurrect anything.” And in a narration, “He didn’t point to an idol from them except that it tumbled on its neck.” In another narration, “Except that it fell.”

‘A’ishah narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) entered upon me while I was wearing a garment with pictures on it. He removed it and said, “The people receiving most severe punishment on the Day of Judgment will be those who try to resemble (draw) the creation of Allah, i.e., that which has a soul.” Al-Awza‘i said: ‘A’ishah said, “A shield was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) with a picture of an eagle. He put his hand on it and then Allah, the Great and the Almighty, caused it to disappear.”

Chapter about animals from the miracles of Prophethood; the story of the chanting camel and its prostration to him and its complaint to him

Anas Ibn Malik narrated: A household from the Ansar tribe had a camel which they used for irrigation purposes and it became hostile toward them and refused to be controlled. The Ansar came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “We have a camel that we would use for irrigation and it has become hostile toward us and refuses to be controlled. The agriculture and the date trees have become thirsty.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions, “Stand (leave).” So they stood and left. When he entered the (date-tree) garden, the camel was in its place. The Prophet (Peace and Blessings of Allah be upon him) walked toward it then the Ansar said, “O Messenger of Allah, it has become like a dog and we fear its attack upon you.” He said, “No harm shall afflict me from it.” When the camel looked at the Messenger of Allah (Peace and Blessings of Allah be upon him) it walked toward him until it came close to him and fell in prostration. The Messenger of Allah (Peace and Blessings of Allah be upon him) held it by its forehead in a way more subservient than it ever had been till he made it work. Thereafter, his Companions said to him, “O Messenger of Allah, this is an animal that doesn’t have intellect yet it prostrates before you and we are more worthy that we prostrate to you.” He said, “It is not befitting for a human being to prostrate before another human being. And it if it was befitting for a human being to prostrate before another then I would have commanded the woman to prostrate before her husband due to the greater rights he has upon her. By the One in Whose Hands is my soul, if there was a wart from his feet to the parting of his head seeping with pus and she faced him then licked it, she would have still not fulfilled his right (upon her).” And this is a good chain and An-Nasa’i narrated a portion of it from the Hadith of Khalaf Ibn Khaleefah with it (same chain).

Ya‘la Ibn Murrah Ath-Thaqafi narrated: I witnessed three matters (miracles) from the Messenger of Allah (Peace and Blessings of Allah be upon him). While we were traveling with him we passed by a camel irrigating the land. When the camel saw him it shuffled and it dropped its head. The Prophet (Peace and Blessings of Allah be upon him) stood in front of it and said, “Where is the owner of this camel?” When he came, the Prophet said, “Sell it to me.” He said, “No, rather I grant it to you.” He again said, “No, rather sell it to me.” He replied, “No, rather we grant it to you, it belongs to someone who doesn’t own a livelihood other than it.” He said, “If you mention this from its affair, then it is suffering from much work and a lack of feeding, so look after it.” The narrator added: Then we traveled and we stopped at a place where the Messenger of Allah (Peace and Blessings of Allah be upon him) slept. There a tree came dragging itself until it enveloped him and then it returned to its place. When he woke up I mentioned that to him. He said, “It is a tree that sought permission from its Lord to give greetings to the Messenger of Allah (Peace and Blessings of Allah be upon him) so he allowed it.” The narrator added: Then we journeyed till we came to some water where a woman came to him with her child who was possessed. The Prophet held it by the nose and said, “Exit, for indeed I am Muhammad, the Messenger of Allah.” The narrator added: Then we traveled and when we returned from our journey we passed by that water and the woman came with a sheep (which was) sound for a sacrifice and some Laban. He commanded her to take back the sheep which was sound for a sacrifice and he commanded his Companions to drink the Laban which they did. Then he asked about her child. She replied, “By the One Who sent you with Truth we haven’t seen a problem with him after you left.”

Hadith of the sheep's prostration before the Prophet

Anas Ibn Malik narrated, "The Prophet entered a courtyard belonging to the Ansar and Abu Bakr, Umar and a man from the Ansar were with him, and therein were sheep and they prostrated before him. Abu Bakr said, "O Messenger of Allah, we are more deserving that we prostrate before you than these sheep." He said, "It isn't appropriate for anyone to prostrate before another and if it was appropriate for someone to prostrate before another I would have indeed commanded the woman to prostrate before her husband". Ghareeb Hadith collected by fewer than 2 narrators throughout its chain and in its chain is someone who is unknown. And Allah (SWT) knows best.

The story of the wolf and its testimony of the Prophethood

Abu Sa'eed Al-Khudri narrated: A wolf attacked a sheep, grabbed and took it away. The shepherd searched for it and retrieved it. The wolf sat on its tale and said, "Do you not fear Allah that you snatch from me a provision which Allah has given to me?" He said, "My amazement, a wolf sits on its tail and speaks to me with the speech of man?" The wolf said, "Shall I not inform you of something more amazing than that? Muhammad g in Yathrib (old name for Madinah) tells the people news which has come before." Abu Sa'eed said: The shepherd went on herding his sheep until he reached Madinah, tied them to a corner of its corners and came to the Messenger of Allah g and informed him about the incident. The Messenger of Allah g called for a congregation prayer. After that he left and told the shepherd, "Tell them." The shepherd told them. The Messenger of Allah g said, "He spoke the truth. By the One in Whose Hands is my soul, the hour shall not be established until the beasts speak to the people and the tassel of the man's whip shall speak to him and the strap of his sandals. And his thigh shall inform him of what his family (wife) did after him."

A man from Muzainah tribe or Juhainah narrated: The Messenger of Allah g offered Fajr prayers and then suddenly close to 100 wolves started heading forward like packs of wolves do. The Messenger of Allah g said to them, "Sacrifice for them some of your food, you can be safe from (sacrificing) other than that." So they complained their need to the Messenger of Allah g (for the food) He said, "Then ask them (to leave)." The narrator said: They asked them to leave and they left howling."

Al-Qadi Iyad spoke about the authenticity of the Hadith of the wolf and narrated it from Abu Hurairah, Abu Sa'eed and Uhban Ibn Aws and was nicknamed, "The one who speaks to wolves." And Ibn Wahb narrated that a similar occurrence happened to Abu Sufyan Ibn Harb and Safwan Ibn Umayyah regarding a wolf which they found had taken a deer. Then the deer entered the Haram and the wolf disappeared and they were amazed by that. But the wolf said, "More amazing than that: Muhammad Ibn Abdullah in
Madinah calls you to paradise and you call him to the fire." Then Abu Sufyan said, "By Al-Lat and Al-Uzza, if I mention this to the people of Makkah its people will certainly leave."

The story of the beast that was in the house of the Prophet (Peace and Blessings of Allah be upon him) and would respect him and venerate him

Jabir narrated, 'A'ishah i said, "The family of the Prophet had a beast and when the Messenger of Allah g would leave, it would play and become active roaming around. When it perceived that the Messenger of Allah g had entered, it sat and didn't move when the Messenger of Allah g was in the house out of respect for him."

The story of the lion

We have mentioned in the biography of Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him) his Hadith when the ship had been ripped apart. Then he floated on a board from it until he entered an island in the sea and found a lion on it. Safeenah said to him, "O

AbulHarith, I am Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him)." The narrator said, “He struck my shoulder and stayed adjacent to me until he set me on the path, then sometime passed and I saw that he was giving me the farewell.”

Muhammad Ibn Al-Munkadir said: Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him) became lost from the army in the land of the Romans or he was captured in the land of the Romans. He left looking for the army when suddenly he was confronted by a lion. He said, “O Abul-Harith, I am the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him).
Such-and-such was from my affair.” The lion advanced wagging his tail until it stood still by his side. Everytime he heard a noise he would move toward it. Then it advanced walking to his side and remained like that until he took him to the army. Then the lion left him. Narrated by Al-Baihaqi.

The Hadith of the gazelle

Umm Salamah, the wife of the Prophet (Peace and Blessings of Allah be upon him), narrated: While the Messenger of Allah (Peace and Blessings of Allah be upon him) was on a rock in the ground cave, suddenly someone shouted, “O Messenger of Allah. O Messenger of Allah.” The Prophet said: I turned but I couldn’t see anyone. Then I walked a short distance. Then suddenly I heard the voice, “O Messenger of Allah. O Messenger of Allah.” I turned but I couldn’t see anyone. Suddenly the voice was shouting for me. I followed the voice and I stumbled upon a deer tied up in a rope and I saw a Bedouin wrapped in a blanket in the sun. Thereafter the deer said, “O Messenger of Allah, this Bedouin hunted me before, while I have 2 fawns (young deer) on this mountain. If you can see that you should free me so that I may suckle them. Then I will return to my shackle?” He said, “And will you do so?” It replied, “May Allah punish me with punishment of Al-‘Ashshar if I don’t comply.” The Messenger of Allah (Peace and Blessings of Allah be upon him) set it free and it went and suckled its fawns and returned. While the Messenger of Allah (Peace and Blessings of Allah be upon him) was tying it, the Bedouin woke up and said, “May my father and mother be sacrificed for you, O Messenger of Allah. I seized it shortly before, do you have a need for it?” He said, “Yes.” He said, “It is yours.” He freed it and it left running in the desert in delight beating its legs into the ground saying, “I testify that there is no god worthy of worship except Allah and that you are the Messenger of Allah.”

The Hadith of the lizard despite its Nakarah and Gharabah

Umar Ibn Al-Khattab narrated: The Messenger of Allah g was with a group of his Companions when a Bedouin came from the tribe of Sulaim and he had hunted a lizard and put it in his pocket so he could take it to his resting place to fry it and eat it. When he saw the group he said, “What is this?” They said, “This is the one who says he is a Prophet," then he came and split the people and said, "By Al-Lat and Al-Uzza, the sky doesn’t hold (under it) a man who speaks more hated to me than you, nor more detested than you. And if it wasn’t for my fear that my people will call me impatient then I would have certainly rushed toward you and killed you. Then the black, red, white and other people would have been delighted with your death.” Then Umar Ibn Al-Khattab said, “O Messenger of Allah, allow me to kill him.” He said, “O Umar, don’t you know that the fore-bearing person would have been a Prophet?” Then he approached the Bedouin and said, “What made you say what you said, made you say falsehood and not honor me in my gathering?” He replied, “And you speak to me also?” – out of disrespect for the Messenger of Allah g – “By Al-Lat and Al-Uzza I will not believe in you until this lizard believes in you.” He produced the lizard from his pocket and threw it in front of the Messenger of Allah g. The Messenger of Allah g said, “O lizard.” The lizard responded to him with the clear language of Arabic. All of the people heard it say: "I am at your service and pleasure, O the most brilliant of those who fulfilled the Day of Judgment.” He said, “Who do you worship, O lizard?” It said, “The One Whose throne is above the sky and on the Earth is his authority, in the sea is his path, in the Paradise is his mercy and in the Hellfire is his punishment.” He said, “So who am I, O lizard?” It said, “The Messenger of the Lord of the worlds and the Seal of the Prophets. The one who believes in you succeeds and

wretched is the one who rejects you." Then the Bedouin said, "By Allah I shall not follow a story about you after what I saw. By Allah I came to you and there was no one on the face of the Earth more hated to me than you, but today you are indeed more beloved to me than my father, my eye and myself. And I indeed love you with my inner self and my exterior, and my secret and my apparent. And I bear witness that there is no god worthy of worship except Allah and that you are the Messenger of Allah g." The Messenger of Allah g said, "All praise be to Allah, the One Who guided you through me. Indeed this religion shall be victorious and won't be defeated and shall not be accepted without prayer. And the prayer isn't accepted without the Qur'an." He said, "Teach me." So he taught him a Soorah: 'Say: He is Allah the One.' He said, "Tell me something extra, because I haven't heard anything long or short which is better than this from speech." He said, "O Bedouin, this is the speech of Allah, it is not poetry. Verily, if you read, the Soorah "Say: He is Allah the One," once then you shall have the reward of the one who read a third of the Qur'an. And if you read it twice, then you shall have the reward of the one who read two-thirds of the Qur'an. And if you read it thrice, then you shall have the reward of the one who read all of the Qur'an." The Bedouin said, "What a wonderful God, He accepts a little action and gives in abundance." Then the Messenger of Allah g said, "Do you have any wealth?" He said, "There isn't a man in the entire Sulaim tribe who is poorer than me." Then the Messenger of Allah g said to his Companions, "Donate to him." They donated to him till they made him proud. Then Abdur-Rahman Ibn Awf stood and said, "O Messenger of Allah, I a she-camel with me which has been pregnant for 10 months. It is not extremely valuable nor is it defective. It follows and isn't followed (obedient), it was given to me in the Battle of Tabook. Shall I use it to get closer to Allah by giving it to the Bedouin?" The Messenger of Allah g said, "You described your she-camel, so that I describe to you your wealth with Allah on the Day of Judgment?" He said, "Yes." He said, "You have a she-camel made from interior pearl, its legs are from green aquamarine (precious stone), its neck is from yellow aquamarine upon it is a howdah (carriage). Upon the howdah is a type of silk and brocade. It shall take you on the Sirat (pathway over Hellfire) like rapid lightning; everyone who sees you shall envy you on the Day of Judgment." Then Abdur-Rahman said, "I am satisfied." Then the Bedouin left and 1,000 Bedouins from Sulaim tribe met him sitting upon 1,000 riding animals, armed with 1,000 swords and spears. He said to them, "Where are you going?" They said, "We are going to the one who belittled our gods; we will kill him." He said, "Don't do that. I bear witness that there is no god deserving worship except Allah and that Muhammad is the Messenger of Allah." He told them the story, and they all said, "We bear witness that there is no god deserving worship except Allah and that Muhammad is the Messenger of Allah." Then they all also came and the Messenger of Allah g was informed. He met them without an upper garment and they descended from their saddles and came close to him saying, "There is no god deserving worship except Allah and that Muhammad is the Messenger of Allah." They said, "O Messenger of Allah, command us with your command." He said, "Be under the flag of Khalid Ibn AlWaleed."

Hadith of the donkey

More than one of the great scholars including imams have rejected it from Abu Manzoor saying: When Allah made his Prophet (Peace and Blessings of Allah be upon him) victorious in Khaibar his share was 4 pairs of sandals, 4 pairs of leather socks, 10 Awaq of gold and silver, a black donkey and a heap of dates. The narrator said: The Prophet (Peace and Blessings of Allah be upon him) spoke to the donkey, and he spoke to him. He asked it, "What is your name." He said, "Yazeed Ibn Shihab. Allah took 60 donkeys from the descendants of my grandfathers, none of them was used except by a Prophet. None from the descendants of my grandfather remains except me and there is none from the Prophets that remains other than you and I expected that you would ride me. Before you, I belonged to a Jew and I used to stumble with him deliberately. He used to starve me and strike my back." The Prophet (Peace and Blessings of Allah be upon him) said, "I name you Ya'foor, O Ya'foor." He replied, "I am at your service." He said, "Do you desire mates?" He said, "No." The Prophet (Peace and Blessings of Allah be upon him) used to ride it for his need, and when he dismounted from it he would send it to the gate of a man and it would come to the door and hit it with his head. When the owner of the house would come out it would indicate with its head toward the Messenger of Allah (Peace and Blessings of Allah

be upon him). Thereafter, when the Prophet (Peace and Blessings of Allah be upon him) died it came to a well that belonged to Abul-Haitham Ibn At-Tayyihan and fell inside it; it became its grave out of sorrow for the passing away of the Messenger of Allah (Peace and Blessings of Allah be upon him).

The Hadith of Al-Hummarah (robin) a well-known bird

Abdur-Rahman Ibn Abdullah Ibn Mas‘ood narrated from his father: We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey, and we passed by a tree with two young robin chicks and we captured them. The narrator added that the robin came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while it was close to the ground and said, “Who has taken my chicks?” The narrator said, “We did.” The Prophet said, “Return them.” So we returned them to their place and the robin didn’t return.

Another Hadith

Abu Hurairah narrated that We used to pray Isha’ with the Messenger of Allah (Peace and Blessings of Allah be upon him). While in prayers he would prostrate, Al-Hasan and Al-Husain would pounce upon his back. When he would raise his head he would take them away and place them down gently. They would do the same again when the Prophet would prostrate. The Prophet used to separate them after the prayers and put them on his and left. Then I would come to him and say, “O Messenger of Allah, shall I not take them to their mother?” He would say, “No.” But when the lightning flashed then he said, “Take them to their mother.” And they continued to walk in the light until they entered the house.

Another Hadith

Muhammad Ibn Hamzah Ibn Amr Al-Aslami narrated from his father, “We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) on a journey then we split up on a dark night. My fingers lit up until they gathered their backs upon it and none of them dispersed as my fingers were beaming with light.”

Another Hadith

Abu ‘Abs narrated that he would offer prayers with the Messenger of Allah (Peace and Blessings of Allah be upon him), and then would return to Banu Harithah tribe. Once, he left on a dark rainy night and his stick lit up for him until he entered the dwelling of Banu Harithah tribe. Al-Baihaqi said: Abu ‘Abs is from those who fought in Badr.

I say: We have narrated from Yazeed Ibn Al-Aswad – and he was from the Tabi‘een – that he prayed in congregation in a mosque in Damascus from Jisreen, and maybe the toe of his foot showed light for him on a dark night. we mentioned earlier in the story of At-Tufail Ibn Amr’s embracement of Islam in Makkah before the Hijrah, and that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) for a sign that he could use to invite the people to Islam. When he went to them and descended from Ath-Thaniyyah a light shone between his eyes, so he said, “O Allah, may they not say that it is a defect.” So Allah moved the light to the end of his whip. Thereafter, they began to see it like a candle.

Another Hadith in which is a sign for a Wali from this Ummah

It is considered to be from the miracles because everything which has been affirmed from a Wali (friend of Allah) is a miracle for his Prophet.

Abu Sabrah An-Nakha‘i narrated that a man from Yemen came and his donkey died while he was on the journey. He stayed and prayed two Raka‘ahs and said, “O Allah, I have come from Ad-Datheenah as a Mujahid for your path and seeking your pleasure, and I bear witness that you bring life to the dead

and resurrect those that are in the graves. Don’t allow anyone to have a favor over me today, I ask you today to resurrect my donkey.” Then the donkey stood up flapping its ears. Al-Baihaqi said: This has an authentic chain.

We have mentioned earlier in the chapter of his suckling that which occurred with the donkey of Haleemah As-Sa‘diyyah (the lady who suckled the Prophet (Peace and Blessings of Allah be upon him) in his infancy) and how it would beat the other riders in its return when the Messenger of Allah (Peace and Blessings of Allah be upon him) rode with her when he was a baby and the riders were held back due to it stopping (because of the donkeys’ slow pace) when they went to Makkah. Similarly, his blessings became apparent to them on their Sharif which was the she-camel that they used to milk and their sheep, their Samn and abundance of its milk.

Another story with the incident of Al-‘Ala’ Ibn Al-Hadrami

Anas narrated that I witnessed three matters which if they were in Bani Isra’eel, the nations wouldn’t have shared with them their virtue. We said, “What were they, O Abu Hamzah?” He said: We were at Suffah with the Messenger of Allah (Peace and Blessings of Allah be upon him) when a migrating woman came to him with a son of hers who had reached the age of adolescence. He grouped the woman with the women and grouped her son with us. It wasn’t long before he was afflicted by the harsh conditions of Madinah so he became ill for days and then died. The Prophet covered him and ordered that he be prepared for burial. He said when we wanted to wash him, “O Anas, go to his mother and inform her.” He informed her. The narrator said: She came and sat at his feet and said, “O Allah, I submitted myself to you voluntarily and turned against the idols from abstinence and migrated to you out of desire. O Allah, don’t cause the idol-worshippers to become delighted with my affliction and don’t burden me from this calamity what I can’t bear.” The narrator said: By Allah she didn’t finish her words before he moved his feet and threw the sheet from his face. And he lived till after Allah had taken his Messenger (Peace and Blessings of Allah be upon him) and till after his mother died. The narrator added: Then Umar prepared an army and made Al-‘Ala’ Ibn Hadrami in charge of it. Anas said: I was in his army and we came to our camp and found that our people felt our arrival and had no water and the heat was intense. Thirst had exhausted us and our animals and that was on Friday. When the sun was about to set he prayed two Raka‘ahs and he stretched his hands in supplication toward the sky and we couldn’t see anything in the sky (i.e., the rain clouds). He added: By Allah before he dropped his hands Allah sent a wind and formed a cloud and it rained until it filled the water passages. We drank and gave water to our animals and carried some with us. Then we approached our enemy who had passed a gulf in the sea to an island. He stood on the gulf and said, “O Lofty one, O the Great, O Fore-bearing one, O Noble one.” Then he said, “Traverse in the Name of Allah.” The narrator added: So we traversed, the water didn’t moisten even the hooves of our riding animals and it wasn’t except a short passing of time then we attacked the enemy and killed, captured and apprehended them. Then we came to the gulf where he said what he mentioned earlier and we traversed and the water didn’t even moisten the hooves of our riding animals. The narrator added: A short time passed and he was struck into his funeral. So we dug for him, washed him and then buried him. Then a man came after we had buried him and said, “Who is this?” We said, “This is the best of mankind, this is Ibn Al-Hadrami.” He said, “This ground repels its dead, so you should take him to a land that takes the dead.” We said, “What is the reward of our Companion that we leave him for the beasts to devour him if we left him here?” The narrator added: We gathered upon exhuming him, and when we reached the Lahd (the side chamber where the dead person is placed in the grave) suddenly our Companion wasn’t in it. And suddenly the Lahd was a glittering light as far as the eye can see. The narrator added: We returned the soil and left.

Another story

Al-A‘amsh narrated from some of his Companions,, “We reached Dijlah River in Baghdad and it was overflowing with water and the non-believers were behind it. A man from the Muslims said: “Bismillah,” and he stormed with his horse and it rose above the water. Then the people said:

"Bismillah," and they stormed with their horses and rose above the water. The non-believers looked at them and said: Insane people, insane people. Then they fled. The narrator added: The people didn't lose except a vessel which had a lantern attached to it. When they exited they obtained war booty and shared it and a man said, "Who will exchange yellow for white ?"

Sulaiman Ibn Al-Mugheerah narrated that Abu Muslim Al-Khawlani came to Dijlah while it was throwing wood from its vastness. He walked on the water and looked at his companions and said, "Have you lost any of your provisions so we may supplicate to Allah, the Great and the Almighty."

The story of Zaid Ibn Kharijah and his words after his death

Sa'eed Ibn Al-Musayyab narrated: Zaid Ibn Kharijah Al-Ansari tribe and then from Al-Harith Ibn AlKhazraj tribe, passed away in the era of Uthman Ibn Affan and was wrapped in his shroud. They heard a rumbling coming from his chest and he said, "Ahmad, Ahmad (was mentioned) in the first (revealed) books. Abu Bakr was truthful, was truthful (in Muhammad) the Siddeeq; weak by himself and strong in the command of Allah (Peace and Blessings of Allah be upon him) (mentioned) in the (previous) first books. Umar Ibn Al-Khattab was truthful, was truthful, strong and trustworthy (mentioned) in the first book. Uthman Ibn Affan was truthful, was truthful upon their methodology (Abu Bakr and Umar) 4 (years) had passed and two (years) remained came with trials. And the strong ate the weak and news shall come to you about your army, the well of 'Arees. And what is 'Arees well.

Yahya said that Sa'eed narrated: Then a man died from Khatmah tribe and was covered in his shroud, then a rumbling was heard from his chest when he said, "The brother of Banul-Harith Ibn Al-Khazraj told the truth, told the truth."

Al-Bukhari said in At-Tareekh: Zaid Ibn Kharijah Al-Khazraji Al-Ansari witnessed the Battle of Badr. He passed away in the era of Uthman and he is the one who spoke after death.

Al-Baihaqi said it has been narrated about speaking after death from many with sound chains. And Allah (SWT) knows best.

The dead speaking and their wonders

Hisham Ibn Ammar said in his book, Al-Mab'ath, in the chapter regarding the speech of the dead and their wonders, that narrated from Rib'i Ibn Hirash Al-Absi: My brother Ar-Rabee' Ibn Hirash fell ill so I nursed him but he died. We went to prepare his burial, and when we arrived he removed the sheet from his face and he said, "Assalamu 'Alaikum." We replied: Wa 'Alaikas-Salam, didn't you die?" He said, "Indeed, however, I met my Lord with rest and bounty and a Lord who isn't angry. Then He clothed me with clothes of green silk. And I asked Him to allow me to give you the glad tidings so He allowed me. The affair is as you see it, so do things correctly (and if not), try to (do things correctly), give glad tidings and don't shun (people) away." When he said that, it was like a stone that has fallen in the water.

Thereafter, he narrated many other matters in this chapter and it was the last of his books.

The story of the child that was suffering from seizures

This has been mentioned in the narration of Usamah Ibn Zaid, Jabir Ibn Abdullah and Ya'la Ibn Murrah Ath-Thaqafi in the story of the camel, the Hadith in its complete form. Imam Ahmad narrated from Ibn Abbas: A woman came with her son to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, he has a touch of madness and it effect's him when we eat so he spoils our food for us." The narrator said: The Messenger of Allah stroked his chest and supplicated for him. He vomited once and it came out of him like a black puppy.

Another Hadith

Ata’ Ibn Abu Rabbah narrated that Ibn Abbas said to me, “Shall I not show you a woman from the people of Paradise?” I said: “Yes.” He said, “This black woman came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, ‘I have seizures and my body becomes exposed, so pray to Allah for me’.” He said, “If you wish, you can be patient and Paradise is for you. And if you wish I pray to Allah for you to cure you.” She said: "No, rather I shall remain patient so ask Allah that I don’t become naked – or that my clothes aren’t removed from me.” The narrator said: So he prayed for her.

Another Hadith in that regard

Uthman Ibn Hunaif narrated that a blind man came to the Prophet (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, ask Allah to cure me.” He said, “If you wish, I will delay that because it is better for your afterlife. And if you wish, I shall pray for you.” He said, “No, rather pray for me.” The narrator said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded him to make ablution and pray two Raka‘ahs and supplicate with this Du‘a’: O Allah, I ask you and turn to you with the supplication of your Prophet, Muhammad, the Prophet of mercy. O Muhammad, I ask you to pray for my need so it is fulfilled and that you intercede for me and that you intercede that my supplication is accepted.” The narrator said: He repeated it many times. He added: So he did and he was cured.

Another Hadith

Abu Bakr Ibn Abu Shaibah narrated from a man from Banu Salaman Ibn Sa‘d tribe, from his mother that her maternal uncle Habeeb Ibn Fuwaik told her that his father went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and his eyes were white, he couldn’t see anything with them at all. He asked him, “What afflicted you?” He said, “I used to look after my sheep when my leg fell on the stomach of a snake and I was afflicted in my eyes.” The narrator said: The Messenger of Allah (Peace and Blessings of Allah be upon him) spitted in his eyes and he began to see. I saw him put the thread in the needle when he was 80 years old while his eyes were still white.

In this regard the Hadith of Qatadah Ibn An-Nu‘man has been mentioned earlier: His eye was afflicted and his iris trickled down his cheek. The Messenger of Allah (Peace and Blessings of Allah be upon him) returned it to its place. Thereafter, he didn’t know which one was afflicted.”

I say this Hadith was mentioned in the Battle of Uhud. And we narrated during the mention of Abu Rafi‘’s killing that he wiped over him with his noble hands on the leg of Abdullah Ibn ‘Ateek when his shin was broken and he was cured immediately.

Al-Baihaqi mentioned with his chain of narration: The Prophet wiped over the hand of Muhammad Ibn Hatib when his hand was burned by fire and he was cured immediately, and that he (Peace and Blessings of Allah be upon him) blew in the hand of Shurahbeel Al-Ju‘fi a cut that was in his hand. I say: It has been mentioned earlier in the Battle of Khaibar his spittle in Ali’s eyes when they were sore and he was cured.

And in the Saheeh that the Prophet said to Abu Hurairah and others, “Who will spread his robe today, for he will not forget anything from my words.” Abu Hurairah said, “I spread it and didn’t forget anything from his words.” It is said that was from Abu Hurairah committing everything to memory that he heard that day from him. It has also been said for others also. And Allah (SWT) knows best. And he prayed for Sa‘d Ibn Abi Waqqas and he was cured.

Al-Baihaqi narrated that the Prophet prayed for his uncle Abu Talib due to his illness and he requested from the Messenger of Allah (Peace and Blessings of Allah be upon him) that he calls upon his Lord. Then he prayed for him and was cured immediately.

And the AHadith in this regard are many; it will be lengthy to mention all of them.

Another Hadith

It has been affirmed in the Saheehain, from Jabir Ibn Abdullah that he was riding upon his camel and it became fatigued so he wanted to sacrifice it. He said then the Messenger of Allah (Peace and Blessings of Allah be upon him) came to me and hit it and prayed for me. It advanced in a way that it never had. And in a narration it remained in front of the camels to the extent that I had held its reigns but couldn't stop it. Then he said, "How do you find your camel?" I said, "Your blessings have fallen on it." Thereafter, he mentioned that the Messenger of Allah (Peace and Blessings of Allah be upon him) bought it from him. The narrators differed over the price of it on many narrations. He exempted transporting it to Madinah. When he reached Madinah he brought the camel to him so he gave him more than the price of it and returned the camel to him (Jabir) also.

Another Hadith

Anas Ibn Malik narrated: The people sought help from the Prophet and the Messenger of Allah (Peace and Blessings of Allah be upon him) rode a slow horse belonging to Abu Talhah, which left galloping by himself. Then the people galloped behind the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, "You won't keep up." And he said concerning the horse that he was fast. Anas said, It was never beaten after that day.

Another Hadith

Ju‘ail Al-Ashja‘i narrated, "I participated with the Messenger of Allah (Peace and Blessings of Allah be upon him) on one of his expeditions while I was on a weak horse." He added, "I was lagging behind the people when the Messenger of Allah (Peace and Blessings of Allah be upon him) came to me and said, 'Move, O owner of the horse'." So I said, "O Messenger of Allah, it is weak and slender." He added: The Messenger of Allah (Peace and Blessings of Allah be upon him) raised a whip which he had with him and struck it with it and said, "O Allah, bless him with it horse." He added: I saw myself holding it by its head because it had advanced in front of the people and I sold from its stomach (offspring) for 12,000.

Another Hadith

Abu Hurairah said: A man came to the Prophet (Peace and Blessings of Allah be upon him) and said, "I have got married to a woman from the Ansar." The Prophet (Peace and Blessings of Allah be upon him) said, "Have you seen her, because there is something in the eyes of the Ansar." He replied, "I have seen her." The Prophet said, "How much did you marry her for (dowry)?" He replied: 4 Awaq (160 Dirhams)." The Prophet (Peace and Blessings of Allah be upon him) said, "4 Awaq? It is as though you extract silver from this mountain. We don't have anything to give you. However, we may send you on an expedition that you will gain from." The narrator said, "He sent an expedition to Banu Abs tribe and sent that man with them."

In another narration: So he came to him and said: O Messenger of Allah, my she-camel refuses to go from exhaustion. The narrator said: The Messenger of Allah (Peace and Blessings of Allah be upon him) gave him his hand like the one who offers his hand to stand, then he came to it and kicked it. Abu Hurairah said: By the One in Whose Hands is my soul I saw it overtaking with it (his kick) the rider."

Another Hadith

Khubaib Ibn Isaf narrated: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) along with a man from my people in one of his expeditions. We said, "We desire to participate in a battle with you." He said, "Have you embraced Islam?" We replied, "No." He said, "We don't seek help from the idolaters against the idolaters." Khubaib said: We embraced Islam and I participated with the Messenger of Allah (Peace and Blessings of Allah be upon him) and I was struck with a blow to my shoulder and it penetrated me and my arm became motionless. I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he spitted in it, closed it and it healed and I was cured. And I killed the one who struck me. Thereafter, I married the daughter of the one I killed. And she used to say, "I shall not miss man who scarred you with this scar." Then I would say, "I won't miss a man in more of a hurry who left you for the Fire."

Another Hadith

It has been affirmed in the Saheehain from Ibn Abbas that the Messenger of Allah (Peace and Blessings of Allah be upon him) came to the Khala' (a place to relieve oneself). I placed the ablution water for him. When he came out he said, "Who placed this." They said: Ibn Abbas. He said, "O Allah, grant him understanding of the religion."

Allah accepted from the Prophet (Peace and Blessings of Allah be upon him) this supplication for his nephew (Ibn Abbas). He was an Imam whose guidance was followed and his ways were adopted in the sciences of the Shari'ah and especially the knowledge the science of interpretation which is Tafseer. The knowledge of the Companions before him reached him and that which the Messenger of Allah (Peace and Blessings of Allah be upon him) understood from the speech of his nephew.

Abdullah Ibn Mas'ood said: If Ibn Abbas was to live to our age none of us will accompany him, and he used to say to them, "How wonderful the commentator of the Qur'an Ibn Abbas was." The death of Ibn Abbas was later than the death of Ibn Mas'ood by 33-39 years, so what do you think he gained (from knowledge) after him in this period? And we have narrated from some of his companions that he said: Ibn Abbas addressed the people on the night of Arafah and made tafseer of Soorah Al-Baqarah for them. He made a tafseer of it which if the Romans, Turks and Ad-Dailam heard it they would have indeed embraced Islam.

Another Hadith

It has been affirmed in the Saheeh that he (Peace and Blessings of Allah be upon him) prayed for Anas Ibn Malik for abundance in wealth and children and it was so that Allah accepted his prayer. Even Tirmidhi narrated from Abu Khaldah, he said: I said to Abul-'Aliyah, "Did Anas hear from the Prophet (Peace and Blessings of Allah be upon him)?" He said, "He served him for 10 years and prayed for him. He had a garden which bore fruit twice a year and he had a scent which came from him like the scent of musk."

We have narrated in the Saheeh that he had close to 100 persons from his descendants or slightly more than that, and in a narration the Prophet said, "O Allah, increase his life." He made him live for 100 years.

He prayed for Umm Sulaim and Abu Talhah in their night which had passed and a child was born whom the Messenger of Allah (Peace and Blessings of Allah be upon him) named Abdullah and 9 descendants from him, all of them had memorized the Qur'an. That has been affirmed in the Saheeh.

It has been affirmed in Saheeh Muslim from the Hadith of 'Ikrimah Ibn 'Ammar, from Abu Katheer Al'Anbari from Abu Hurairah that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) to pray for his mother so that Allah will guide her. He prayed for her. When Abu Hurairah

went home he found his mother taking a bath behind the door. When she finished she said: I bear witness that there is no god deserving worship except Allah and I bear witness that Muhammad is the Messenger of Allah. Abu Hurairah cried with happiness, and went to inform the Messenger of Allah (Peace and Blessings of Allah be upon him) about that and asked him to pray for them that Allah make them beloved to his believing slaves and so it occurred.

Abu Hurairah said: There isn't a believing male or female except that he loves us. And Abu Hurairah spoke the truth about that. And from the completion of this supplication is that Allah made his mention famous in the days of gathering, because the people mentioned him in the Jumu'ah (Friday) Sermon.

It has been affirmed in the Saheeh, that the Prophet (Peace and Blessings of Allah be upon him), prayed for Sa'd when he was ill and he was cured and prayed that he would become a person whose supplication was answered. So he said, "O Allah, answer his supplication and make his aim accurate." Then he became likewise. What a great leader of brigades and armies he became. He cursed Abu Sa'dah, Usamah Ibn Qatadah when he made a false testimony against him that he has a long life, deep poverty and exposure by trials (he would harass women). He became likewise and when he was asked (as to what caused him to be this way) he would say: An old man, exposed to trials the supplication of Sa'd fell upon me.

It has been affirmed in Saheeh Al-Bukhari and others that the Prophet prayed for As-Sa'ib Ibn Yazeed and wiped over his head with his hand. Then he lived long till he reached 94 years old and yet he had a perfect upright posture and the place where the Messenger of Allah (Peace and Blessings of Allah be upon him) placed his hand wasn't covered with white hairs and his senses and strength remained intact.

Abu Zaid Al-Ansari narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, "Come close to me." He wiped his hand over my head and he said, "O Allah, make him beautiful and continue his beauty." The narrator added: he reached 103-109 years of age and there was no white hairs in his beard except a little patch. His face remained stretched and didn't wrinkle till he died.

And it has been affirmed in the Saheehain that the Prophet (Peace and Blessings of Allah be upon him) prayed for Abdur-Rahman Ibn Awf for blessings when he saw the patch of saffron on him when he got married. Allah accepted (the supplication) from the Messenger of Allah (Peace and Blessings of Allah be upon him) and he made him successful in trade and war booty till he gained abundant wealth to the extent that one wife's share from his inheritance from his four wives was a quarter of an eighth of his wealth when he died.

'Urwah Ibn Abul-Ja'd Al-Bariqi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) gave him a dinar to buy a sheep for himself. He purchased two with it and sold one of them for one dinar and returned to him with the sheep and the dinar. He invoked the blessings of Allah for him in his purchases. In another narration it is said that then he said to him, "May Allah bless you in the dealing of your right hand."

Abu 'Uqail narrated: His grandfather 'Abdullah Ibn Hisham used to go with him to the market and buy food where Ibn Az-Zubair and Ibn 'Umar would meet him and say, "Let us join you in your purchases; for indeed the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed for blessings for you." He would let them become partner with him, and he would even buy a riding animal and would send it to the house.

Abu Tufail narrated that a man had a newborn baby who was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him). The Messenger of Allah (Peace and Blessings of Allah be upon him) prayed for blessings for him and held his forehead. Thereafter, a hair grew on his forehead as though it was a hair of a horse. The boy grew up and when it was the era of the Khawarij and he followed them. Then the hair fell from his forehead so his father detained him and kept him safe from fear that

he may join them. The narrator added: We entered upon him and admonished him and we said to him, "Do you not see that the blessing of the Messenger of Allah (Peace and Blessings of Allah be upon him) has fallen?" So we continued reasoning with him until he left their opinion. The narrator added: Then Allah returned that hair to his forehead because he had repented.

Another Hadith

Zaid Ibn Thabit narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) looked toward the direction of Yemen and said, "O Allah, bring their hearts (to Islam)." Then he looked toward the direction of Sham and said, "O Allah, bring their hearts (to Islam)." Then he looked toward the direction of Iraq and said, "O Allah, bring their hearts (to Islam) and bless us with our Sa‘ (measurement of food stuffs) and our Mudd (handful of foodstuff)." And this is what occurred; the people of Yemen embraced Islam. And goodness and blessings came from Iraq, and he promised that the people of Sham would remain upon guidance and establishment upon helping the religion until the final affair.

Imam Ahmad narrated in his Musnad, "The Hour shall not be established until the best of the people of Iraq move to Sham and the worst of the people of Sham move to Iraq."

Muslim narrated from Iyas Ibn Salamah Ibn Al- Akwa‘ that his father informed him that a man ate with the Messenger of Allah (Peace and Blessings of Allah be upon him) with his left hand. The Prophet said to him, "Eat with your right hand." He replied: "I can't." He said, "You couldn't, nothing prevented you except for pride." The narrator said: After that, he couldn't raise his hand to his mouth.

It has been affirmed in Saheeh Muslim from Ibn Abbas: I was playing with children when the Messenger of Allah (Peace and Blessings of Allah be upon him) came and I hid myself from him. He noticed me and patted me twice between the shoulders and sent me to Mu‘awiyah for a need. I came to him while he was eating food. I went and came back and said, "I went to him when he was eating." He sent me a second time and I arrived when he was again eating. I came back again and said, "I went to him when he was eating." Then the Prophet said, "May Allah not fill his stomach."

I say: Mu‘awiyah wouldn't ever be full ever since. And this supplication suited him in the days of his leadership for it is mentioned that he would eat food with meat 7 times a day and would say, "By Allah I am never full, I am only fatigued."

And we mentioned in the Battle of Tabook that a child wandered in front of them while they were praying; he cursed him and he never stood after that.

Jabir Ibn Abdullah he said: We exited with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Battle of Banu Anmar tribe. Jabir mentioned the Hadith of a man wearing two garments which were worn out and yet he had two other garments. The Messenger of Allah (Peace and Blessings of Allah be upon him) commanded him after that he wore them and then he turned. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "What is wrong with him, Allah struck his neck?" The man replied: In the path of Allah. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "In the path of Allah." The man was killed in the path of Allah.

Many narrations have been recorded of this type. It has been affirmed in authentic AHadith with many paths from a group of the Companions which provide certainty as we shall narrate soon in the chapter of his merits, that he said, "O Allah, whosoever I insulted or struck or cursed and he isn't deserving of that then make that an act of goodness that will bring him near to you on the Day of Judgment."

We have mentioned earlier in the beginning of the "Prophetic mission," the Hadith of Ibn Mas‘ood in his supplication against the group of seven among whom was Abu Jahl Ibn Hisham and his Companions when they threw the intestines of a camel upon his back (while in prayer) and his daughter Fatimah removed them. When he finished he said, "O Allah, curse Abu Jahl Ibn Hisham, Shaibah Ibn Rabee‘ah,

‘Utbah Ibn Rabee‘ah and Al-Waleed Ibn ‘Utbah.” He named the rest of the seven. Ibn Mas‘ood said, “By the one who sent him with the Truth, I saw them killed in the well of Badr.” And it is agreed upon in Saheeh Al-Bukhari and Muslim.

Another Hadith

Anas Ibn Malik narrated: There was a man from one of us, from the tribe of Banun-Najjar, who read Soorah Al-Baqarah and Soorah Aal Imran, and he would write for the Messenger of Allah (Peace and Blessings of Allah be upon him). But he fled and met the People of the Book. The narrator added: They lifted him up and said: “This man used to write for Muhammad so must be amazed with him.” And it wasn’t long before Allah struck his neck amongst them (i.e. took his soul). They dug a grave for him and covered him, then the ground threw him out on his face in the morning on the surface. They returned and dug a grave again for him, but the ground threw him out in the morning on the surface, so they left him exhumed.

The issues that the Messenger of Allah (Peace and Blessings of Allah be upon him) was asked about and then answered in accordance with the truth in agreement with what the previous inherited books from the Prophets before him stated

We have mentioned in the beginning of the section, “Prophetic mission,” that the Quraish used to repeatedly ask about with stubbornness in accepting the truth. So they sent a delegation to enquire from the Jews of Madinah about what they should ask from the Messenger of Allah (Peace and Blessings of Allah be upon him). They said: "Ask him about the soul, the people who disappeared in ancient times and it is not known what happened to them and about a man who reached the East and the West of the world." When they returned they asked the Messenger of Allah (Peace and Blessings of Allah be upon him) about that. Allah revealed his statement: “And they ask you (O Muhammad (Peace and Blessings of Allah be upon him)) concerning Rooh (the Spirit); Say: ‘The Rooh, it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (Soorah Al-Isra’: 85) Then He revealed Soorah Al-Kahf explaining in it the news of the young men who left the religion of their people and believed in Allah and they singled him out in worship and they secluded themselves from their people. They stayed in a cave and that is Al- Kahf and slept in it. Allah woke them after 309 years and from their affair is that which Allah narrated to us in His Book. He told the story of two men; a believer and a disbeliever and what occurred from their affair, and then the story of Moosa and Al-Khidr and that which took place from wisdoms and admonishments. He said: And they ask you about DhulQarnain. Say: I shall recite to you something of his story. (Soorah Al-Kahf: 83) He gave account of his news and that which he had reached from the East and the West of the world, and that which he performed from benefits to the world. This is the reality of what happened. The books which are in the hands of the People of the Book exclusively are in agreement with it that which is true from them (books). As for that which has been changed and altered then it is rejected, for indeed Allah sent Muhammad (Peace and Blessings of Allah be upon him) with the truth and revealed a book to him to clarify to the people that which they differ in from stories and regulations. Allah said after mentioning the Tawrah and the Bible: And We have sent down to you (O Muhammad (Peace and Blessings of Allah be upon him)) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaimin (trustworthy in highness and a witness) over it (old Scriptures) (Soorah Al-Ma’idah: 48) And we mentioned in the beginning of the, Hijrah (section) the story of Abdullah Ibn Salam’s embracement of Islam and he said: “When the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Madinah the people rushed toward him. And I was from those who rushed toward him and when I saw his face I said that his face isn’t the face of a liar. The first thing which I heard him say was, ‘O people, spread the Salam, and keep the ties of kinship, feed the people and pray in the night when the people are asleep (then) you shall enter Paradise with peace’.”

It has been affirmed in Saheeh Al-Bukhari, from Anas the story of Abdullah Ibn Salam's questioning of the Messenger of Allah (Peace and Blessings of Allah be upon him): Three matters, nobody knows them except a Prophet; what is the first of the signs of the Last Hour, what is the first meal that the people of Paradise shall eat and what makes the child go to his mother or father (i.e. what determines male or female gender)? The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Jibreel informed me earlier." Then he said, "As for the first of the signs of the hour, a fire that will gather the people from the East to the West. And as for the first meal that the people of Paradise shall eat, it is the extra piece of flesh of the whale's liver. And as for the child, if the substance (chromosomes and genes) precedes the substance of the woman then the child shall take from his father and if the substance of the woman precedes the substance of the man then the child shall take from his mother."

Another Hadith with the same meaning

Narrated by Thawban, he said: I was standing with the Messenger of Allah (Peace and Blessings of Allah be upon him) and a Rabbi came and said, "Assalamu 'Alaika, Ya Muhammad." I pushed him with a hard push which almost made him fall. Then he said, "Why did you push me?" The narrator said: I said, "Won't you say: O Messenger of Allah?" He said, "I only named with the name that his family named him." Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The name which my family named me with is Muhammad." The Jew said, "I came to ask you." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Will it benefit you if I spoke to you?" He replied, "I shall listen with my ear." He made a mark with a stick on the ground which was with him. He said to him, "Ask." The Jew said to him, "Where will the people be on the day when the Earth will be changed to another earth and so will be the heavens?" The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "In darkness before the bridge." He said, "Who will be the first to pass?" He replied, "The poor from the Muhajiroon." The Jew said, "What will be their first snack when they enter Paradise?" He said, "The piece of flesh attached to the whales liver." He said, "What shall be their dinner straight after it?" He said, "The bull of Paradise which ate from its boundaries." He said, "What shall they drink following that?" He said, "From a spring therein (Paradise) called Salsabeela." He said, "You spoke the truth." The Jew added, "I came to ask you about something which nobody from the inhabitants of the world knows about except either a Prophet or a man or two men. The Prophet said, "Has it benefitted you that I informed you?" He replied, "I hear with my ear." The Jew later said, "I came to ask you about the child." He said, "The substance of the man is white and the substance of the woman is yellow. When they come together and the fluid of the man overcomes the fluid of the woman it becomes a male with the permission of Allah." The Jew said, "You spoke the truth and you are indeed a Prophet." Then he left. The Prophet (Peace and Blessings of Allah be upon him) said, "He asked me what he asked while I didn't have any knowledge about until Allah inspired it to me." Narrated by Muslim.

Another Hadith

Narrated by Ibn Abbas, he said: A group from the Jews came to the Messenger of Allah (Peace and Blessings of Allah be upon him) one day and said, "O Abul-Qasim, inform us of some matters that nobody knows except a Prophet." He said, "Ask me that which you wish, however make for me the agreement of Allah and that which Ya'qoob (Peace be upon him) took from his children; that if I tell you something and you recognize it you shall follow me upon Islam." They said, "That shall be yours." He said, "Ask me what you wish." They said, "Tell us about four matters which we will ask you about: Inform us which food Isra'eel made forbidden upon himself before the Tawrah was revealed? And inform us how is the fluid of the woman and the fluid of the man and how the male receives from it? And inform us how this illiterate Prophet is in his sleep and who is his ally from the angels?" He replied: "Incumbent upon you is the pact of Allah and his covenant that if I inform you, then you shall follow me." The narrator said: They gave him what he wished from pact and covenant.

He said, “I shall inform you by the One Who revealed the Tawrah to Moosa (Peace be upon him); do you know that Isra’eel was Ya‘qoob (Peace be upon him), he became very ill and his illness lasted long. The most beloved food to him was the meat of the camel and the most beloved drink to him was its milk?” They said: "O Allah, yes. He said, “O Allah, bear witness over them. For I ask you by the One besides Whom there is no God deserving of worship except Him, the One Who revealed the Tawrah to Moosa; do you know that the fluid of the man is white and thick and the fluid of the woman is yellow and thin and whichever of them overcomes the other then for him (/her) is the child and resemblance with the permission of Allah; if the fluid of the man overcomes the fluid of the woman then it shall be a male with the permission of Allah, and if the fluid of the woman overcomes the fluid of the man then it shall be a female with the permission of Allah?” They said: O Allah, yes. He said, O Allah, bear witness over them. For I ask you by the One Who revealed the Tawrah to Moosa; do you know that this illiterate Prophet’s eyes sleep, yet his heart does not sleep?” They replied: O Allah, yes. He said, “O Allah, bear witness.” They said, “Tell us: Who is your guardian ally from the angels? Based on this we shall either join you or leave you. If your guardian was other than him from the angels, then we shall follow you and deem you truthful.” He replied, “What prevents you from believing in him?” They said, “He indeed is our enemy from the angels.” Then at that point Allah said (revealed): Say (O Muhammad (Peace and Blessings of Allah be upon him)): "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission.” (Soorah Al-Baqarah: 97). And at that point the Verse was revealed: So they have drawn on themselves wrath upon wrath. (Soorah Al-Baqarah:
90).”

We mentioned this story in the “Tafseer” at the explanation of Allah’s statement in Soorah Al-Baqarah: Say to (them): “If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful.” But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimoon (polytheists and wrong-doers). (Soorah Al-Baqarah: 94-95) And similar to it in Soorah Al-Jumu‘ah and it is his statement: Say (O Muhammad (Peace and Blessings of Allah be upon him)): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful." But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimoon. (Soorah Jumu‘ah: 6-7) And we mentioned the opinions of the Mufassiroon (commentators of the Qur’an) in that regards and the truth is that he called them to AlMubahalah (invoking the curse on the family of the one who is a liar) and to pray for death upon the liar from either them or the Muslims. However, they refused to do so because of their knowledge of them oppressing themselves and that the curse will fall upon them, and its disaster shall fall on them. He similarly invited the Christians of Najran when they debated with him regarding ‘Eesa Ibn Maryam. Allah commanded him to invite them to make Al-Mubahalah in his statement: Then whoever disputes with you concerning him (‘Eesa) after (all this) knowledge that has come to you, (i.e. ‘Eesa being a slave of Allah, and having no share in Divinity) say: (O Muhammad (Peace and Blessings of Allah be upon him)) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Soorah Aal Imran: 61) And similarly he cursed the idolaters by the way of Al-Mubahalah in his statement: Say (O Muhammad (Peace and Blessings of Allah be upon him)) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. (Soorah Maryam: 75) And we spoke in detail about this in the explanation of these verses in our book, “Tafseer” which is sufficient.

Another Hadith which includes the admittance of the Jews that he is the Messenger of Allah (Peace and Blessings of Allah be upon him)

They planned between them that if he ruled with what was in accordance to their desires (then) they would follow him, and if not then they would reject it. And Allah dispraised them in His Book due to this intention.

Narrated by Abu Hurairah,he said: A man and a woman from Jews committed adultery. One of them said to the other, "Take us to this Prophet (Peace and Blessings of Allah be upon him) because he is a Prophet sent with ease. So if he gives us a verdict other than stoning then we will accept it and we shall use it as an argument with Allah we will say a verdict from a Prophet from your Prophets." The narrator said: They came to the Prophet (Peace and Blessings of Allah be upon him) while he was sitting in the Mosque with his Companions. They said, "O Abul-Qasim, what do you say with regard to a man and a woman who committed adultery?" He didn't say a word to them until he came to the house of their learned. He stood at the door and said, "I ask you by Allah, the One Who revealed the Tawrah upon Moosa; what do you find in the Tawrah with regard to the one who fornicates while he is married?" They said, "His face is painted black and At-Tajbiyah is performed on him and he is whipped. And At-Tajbiyah is to place the two adulterers on a donkey back to back and then they are ridden around." The narrator said: A youth from them remained silent. When the Prophet (Peace and Blessings of Allah be upon him) saw that he remained quiet he persuaded him to talk. He said, "O Allah, as you have asked us to speak then we find in the Tawrah stoning." The Prophet (Peace and Blessings of Allah be upon him) said, "What made you make the command of Allah lessened?" He said, "One of our kings' cousins. He delayed the stoning of him. A royal man fornicated with a family member of the ordinary people and he wanted to stone him. But his people intervened and said: Our companion won't be stoned until you bring your companion (his cousin) and stone him. And they agreed upon this punishment between them." The Prophet (Peace and Blessings of Allah be upon him) said, "I shall judge between you with what is in the Tawrah," so he ordered and then they were stoned.

Az-Zuhri said: It has reached me that this Verse was revealed about them: Verily, We did send down the Tawrah (to Moosa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. (Soorah Al-Ma'idah: 44). And it has supporting evidence in the Saheehain from Ibn Umar.

We have mentioned earlier the Ahadith that have been narrated in this context (while commentating) on Allah's statement: O Messenger (Muhammad)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" (Soorah Al-Ma'idah: 41), i.e., flogging and painting the faces which they agreed upon and invented by themselves, i.e., if Muhammad rules with this, then accept it: But if you are not given this, then beware!" (Soorah Al-Ma'idah: 41), i.e., if Allah doesn't rule with that for you then beware of his statement. Allah says: And whomsoever Allah wants to put in error, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly. Till he said: But how do they come to you for decision while they have the Tawrah, in which is the (plain) Decision of Allah; yet even after that, they turn away. (Soorah AlMa'idah:41-43). Allah rebuked him due to their evil intention with regards their belief in their book while therein is Allah's clear ruling of stoning. They also knew its authenticity, but they turned away from it to what they invented from flogging, blackening of the face and Tajbiyah.

Another Hadith

The Prophet (Peace and Blessings of Allah be upon him) stood in front of the learned Jews and said: "O Jews, accept Islam. By the One besides Whom there is no god except Him, you know that I am the Messenger of Allah sent to you." They said: "You have conveyed your message, O Abul-Qasim." He said, "That is what I want (to convey the message.")

That which is certain from the Book of Allah and the Sunnah of his Messenger (Peace and Blessings of Allah be upon him) and also from the meaning is that the Prophets before the Messenger of Allah (Peace and Blessings of Allah be upon him) gave news about him and the followers of the Prophets know that. However, most of them conceal and hide that fact. Allah, the Most High, says: Those who follow the Messenger, the Prophet, who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for AlMa'roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyyibat ((i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him, and follow the Light (the Qur'an) which has been sent down with him, it is they who will be successful. Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the Earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad), the Prophet, who can neither read nor write (i.e., Muhammad) who believes in Allah and His Words ((this Qur'an), the Tawrah and the Injeel and also Allah's Word: "Be!" - and he was, i.e. 'Eesa son of Maryam and follow him so that you may be guided.) (Soorah Al-A'raf: 157-158) He says: Those unto whom We gave the Scripture (the Tawrah and the Injeel) know that it is revealed from your Lord in truth. (Soorah Al-An'am: 114) He says: Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it – (i.e., the qualities of Muhammad (Peace and Blessings of Allah be upon him) which are written in the Tawrah and Injeel). (Soorah Al-Baqarah: 146) He says: And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)? If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. (Soorah Aal Imran: 20) He says: This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby. (Soorah Ibraheem: 52) He says: That I may therewith warn you and whomsoever it may reach (Soorah Al-An'am: 19) He says: But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place. (Soorah Hood: 17) He says: That he or it (Muhammad or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). (Soorah Yaseen: 70) Allah mentioned his dispatch to the illiterate, the People of the Book and the rest of the creation from the Arabs and the non-Arabs. Everyone who the Qur'an has reached He is a warner to them. The Prophet said, "By the One in Whose Hands is my soul, no Jew or Christian shall hear about me from this Ummah and then doesn't believe in me except that he shall enter the fire." Narrated by Muslim.

In the Saheehain it is said, "I have been given 5 matters, none from the Prophets before me have been given; I have been assisted with fear (in the hearts of the enemy) for the distance of one month journey, the war booty has been made permissible for me, the ground has been made suitable for worship and the soil a means of purification for me (for the prayer known as Tayammum when water can't be used for purification), and I have been given the right of intercession, and the Prophets used to be sent to his people and I have been sent to all the people." And also narrated in the Saheehain, "I have been sent to the black and red people." It has been explained as Arabs and non Arabs

The point is that the news of his arrival are in the books that have been inherited from the Prophets before him until the Prophethood reached the last of the Prophets of the Children of Isra'eel, and that was 'Eesa and he mentioned this news to the Children of Isra'eel. Allah told the story of that news, so He says: And (remember) when 'Eesa, son of Maryam, said: "O Children of Isra'eel! I am the Messenger of Allah unto you confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (Soorah As-Saff: 6) So Muhammad's informing that his mention is in the previous books in that which he brought from the Qur'an and that which has been narrated from him in the authentic Ahadith as was mentioned earlier, and on top of that he was the most intelligent of the creation by agreement of those who followed and those who opposed is a clear evidence that proves his truthfulness. Because if he wasn't certain of that which he spoke about then that would have been the greatest repellent from following him and no sane person would embark upon that. The point being that he was from most intelligent of the creation even with those who opposed him; rather he was the most intelligent of them at the same time. His call (Da'wah) spread to the East and the West and it encompassed the state of his Ummah, the countries of the horizons of the world in general which hadn't occurred to a nation from the nations before him. If Muhammad (Peace and Blessings of Allah be upon him) wasn't a Prophet then his harm would have been greater than anyone else and if the matter was likewise then the Prophets would have warned against him in the most severe manner and they would have caused the nations to flee from him in the most severe manner. Verily, all of them warned against the callers to misguidance in their books and forbade their nations following and adopting their way. They mentioned the (False Messiah) Dajjal, the one with one defective eye, the liar. Even Nooh (Peace be upon him) warned his people and he was the first of the Messengers and it is known that none of the Prophets warned against Muhammad nor did they discourage the people away from him nor any news about him other than praise, news of his arrival, the order to follow him, prohibition against opposing him and disobeying him. Allah says: And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this). Then whoever turns away after this, they are the Fasiqoon (rebellious). (Soorah Aal Imran: 81-82) Ibn Abbas (May Allah be pleased with him) said: Allah didn't send a Prophet except that he took a covenant from him that if Muhammad was sent when they were alive then they shall believe in him and follow him. Narrated by Al-Bukhari.

I found the news of his arrival in the previous books and they are more famous than to be mentioned and more than can be restricted. We mentioned earlier before his birth a good portion from that. We established in the book, Tafseer under the verses that indicate that, many narrations. We shall narrate here some of what is found in their books which they admit their authenticity and accept as worship by reciting them from that which the scholars have compiled, both recent and ancient from those who believed from them and researched from the books that are in their hands. In the first genesis of the Tawrah which is in their hands in the story of Ibraheem Al-Khaleel (Peace be upon him) what the meaning and translation is: Allah inspired to Ibraheem (Peace be upon him) after he saved him from the fire of Numrood: Stand and travel the Earth, its East and West for your son. When he informed Sarah of this she wished that would be her son from him and she tried to make Hajar and her son distant. Al-Khaleel took them to the land of Hijaz and the mountains of Faran. Ibraheem thought that this glad tiding would be for his son Ishaq until Allah inspired to him that which its meaning is: As for your son Ishaq, then he shall be provided with a great offspring. And as for your son Isma'eel then I have blessed him, made him great, increased his offspring and made from his offspring Madha Madha, i.e., Muhammad (Peace and Blessings of Allah be upon him). I have made 12 leaders (Imams) from his offspring and he shall have a big Ummah and similarly I have given Hajar the glad tidings when Al-Khaleel left her at the house (Ka'bah). Then she became thirsty and felt worried for her son, and the angel came and made Zam Zam sprout (from the earth), and he commanded her to look after this child

because a great man shall be born from him. He shall have an offspring like the number of the stars in the sky.

It is well-known that nobody was born from the descendants of Isma‘eel; rather the descendants of Adam greater in standing, nor more wider in authority, nor higher in station, nor mightier in position than Muhammad (Peace and Blessings of Allah be upon him).

Similarly, in the story of Isma‘eel from the first exodus: The son of Isma‘eel shall have his hand over all the nations and all the nations are under his hand. He lives with all the households of his brothers. This isn’t in conformity with anyone except Muhammad (Peace and Blessings of Allah be upon him).

Also in the fourth exodus is the story of Moosa. Allah inspired to Moosa (Peace be upon him): Say to the Children of Isra’eel: I shall send to them a Prophet from their relations similar to you, O Moosa, and I shall make My Revelation with his mouth and you shall listen to him.

In the fifth exodus which is the exodus of the resurrection: Moosa (Peace be upon him) addressed the Children of Isra’eel toward the end of his life and that is in 39th year of their banishment. He reminded them of the days of Allah and his assistance of them and his goodness toward them. From what he said to them was: Know, that Allah shall send a Prophet to you from your cousins similar to whom he sent to you. He shall command you with good and forbid you from evil. He shall make good things permissible for you and make evil matters impermissible for you. So whoever disobeys shall have disgrace in this life and a punishment in the Hereafter.

Also in the end of the fifth exodus and that is the end of the Tawrah which is in their hands: Allah came from the Mount Sinai and (a light) shone from Sa‘eer and became visible from the mountains of Faran: It became apparent from the hills of the Quds (Jerusalem). On the right of him was a light, and on the left of him was a light. Upon it the nations will gather and upon it the people shall unite, i.e., the command of Allah and his Shari‘ah came from Mount Sinai which is the mountain at the place where Allah spoke to Moosa (Peace be upon him) and it shone from Sa‘eer which is the mountain range of the sacred land where ‘Eesa (Peace be upon him) was. His command became apparent from the mountains of Faran which are the mountains of Al-Hijaz (in Saudi Arabia without any difference of opinion among the people of knowledge) and that was not in the language of anyone except Muhammad (Peace and Blessings of Allah be upon him). Then He mentioned these three places based upon the order of events; He mentioned the place of Moosa, then ‘Eesa and then the country of Muhammad (Peace and Blessings of Allah be upon him). When Allah swore by these places He mentioned the most virtuous of them first, then the next best and then the next virtuous based on the rule of the oath, so He said: By the fig and the olive (Soorah At-Teen: 1). And the meaning of it is the area of the Sacred Land where ‘Eesa (Peace be upon him) was (then he said): by Mount Sinai. (Soorah At-Teen: 2) And that is the mountain that Allah spoke to Moosa on (then he said): And by this city of security (Makkah) (Soorah At-Teen: 3) And that is the country that Muhammad (Peace and Blessings of Allah be upon him) was sent from (as) more than one of the commentators of the Qur’an mentioned in explaining these noble Verses.

In the Psalms of Dawood (Peace be upon him) is the description of this Ummah with (making) Al-Jihad and worship. And therein is a proverb for Muhammad (Peace and Blessings of Allah be upon him) that he is the sealing wax of the constructed dome just as has been mentioned in the Hadith in the Saheehain, “My example and the example of the Prophets before me is like the example of a man who built a house and completed it except for the place of one brick. Then the people passed by it and say: Only if that brick was placed?”Allah’s statement is a testimony to that: But he is the Messenger of Allah and the last (end) of the Prophets. (Soorah Al-Ahzab: 40) Also in the Psalms is the description of Muhammad (Peace and Blessings of Allah be upon him) that his Prophethood and call (Da‘wah) shall spread and his word shall reach from sea to sea. And kings from all the countries shall come voluntarily with gifts and presents, and that he shall save the compelled and remove the harm from the Ummahs, and he shall save the weak that has no helper and prayers will be made for him always, and Allah shall bless him

every day and his mention shall remain forever. This is only in suitable to be mentioned about Muhammad (Peace and Blessings of Allah be upon him).

In the scriptures of Sha‘ya in a lengthy statement therein is a rebuking of the Children of Isra’eel and from it: Verily, I shall send to you and the Ummahs an illiterate Prophet. He is neither severe nor harshhearted, nor the one who shouts in the market. I shall enable him to do every beautiful act and grant to him every noble manner. Then I shall make tranquillity his clothing, and goodness his moto, and Taqwa his heart, and wisdom his thought, and fulfilling his nature, and justice his way, and truth his Shari‘ah, and guidance his path, and Islam his religion, and the Qur’an his book, his name is Ahmad. I shall guide with him away from misguidance, and raise with him after lowliness, and unite with him after disunity, and make harmony between the different hearts with him, and make his Ummah the best nation raised up for mankind, their sacrifices are their blood, their Gospels are in their hearts, monks in the night, lions during the day. That is the grace of Allah, He gives it to whom He wills. Allah is the owner of the great bounty.

In the 10th section from the words of Sha‘ya: He shall tread on the nations like the treading of the Bayadirs (container used to hold dates till they dry) and he shall send misfortune to the polytheist Arabs and they shall be defeated in front of him.

In the 26th section from it: The barren thirsty land shall become happy and Ahmad shall be given the goodness of Lebanon and they shall see the majesty of Allah in his heart.

In the scriptures of Ilyas (Peace be upon him): He exited with a group from his Companions on a trip and when he saw the Arabs in the land of Hijaz, he said to those who were with him, “Look at them, for indeed they are the ones who shall own your great fortress.” Then they said, “O Prophet of Allah, what shall be their God.” He said, “They venerate the Lord of Honor above every high hill.”

In the scriptures of Hizqeel: Verily, my slave is my best (slave), I shall reveal to him my revelation, he shall show my justice in the Ummahs. I have chosen him and preferred him for myself and I have sent him to the nations with truthful regulations.

From the book, An-Nubuwwat by Ibn Taimiyyah: A Prophet from the Prophets traveled to Madinah. When Banu Quraizah and An-Nadeer tribes invited him (to their dwellings), and when he saw them he wept. So they said to him, “What causes you to weep, O Prophet of Allah?” He said, “A Prophet shall be sent from the Sacred place (Haram of Makkah), he shall destroy your houses and capture your women.” The narrator said: Then the Jews wished to kill him so he fled from them.

From the words of Hizqeel (Peace be upon him): Allah says: Before I formed you in the womb I made you sacred and made you a Prophet and sent you to all the nations.

In the scriptures of Sha‘ya also is a proverb mentioned about Makkah: Be pleased, O barren, with this child that your Lord shall bestow upon you. For by his blessing the places shall be widened and your pegs shall be fortified in the earth and the doors of your dwellings shall be raised. The kings of the Earth shall come to you from the right and left of you with presents and gifts and this child of yours shall inherit all the nations and conquer all the cities and districts. Do not fear and do not worry, because no harm shall ever afflict you from an enemy and all the days cause you to become a widow you shall forget them. All of this only occurred upon the hands of Muhammad (Peace and Blessings of Allah be upon him) and the meaning of barren is restricted to Makkah and it became as mentioned in these words without a doubt. And whoever from the People of the Book wants to interpret it as the Holy Land (Jerusalem) then this doesn’t match with it from every angle. And Allah (SWT) knows best.

In the scriptures of Armiya: A star became apparent from the south, its rays are bolts of lightning, its arrows are penetrating mountains are made powder by it. And the intended meaning of this is Muhammad (Peace and Blessings of Allah be upon him).

In the Bible ‘Eesa (Peace be upon him) says: I am going to be raised to the highest levels in Paradise and I shall send to you the criterion between right and wrong, the spirit of the Truth (Truth; one of Allah’s Names). He shall teach you everything and he shall not say anything from his own desires. The meaning of the criterion is Muhammad (Peace and Blessings of Allah be upon him) and this is like what was mentioned earlier from ‘Eesa that he when he said: And giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. (Soorah As-Saff: 6)

This is a very long chapter, if we were to mention everything which the people have said it would be a very long section.

A Hadith about the Prophet (Peace and Blessings of Allah be upon him) answering the question before hearing the questioner ask

Narrated from Wabisah Al-Asadi, he said: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and I wanted to not leave anything from righteousness and sin except that I asked him about it while a group from Muslims were around him asking him questions. I began to walk through them and they said to me, “Stay away from the Messenger of Allah.” I said, “Leave me, so that I can come close to him, for he is the most beloved of people to me that I should come close to.” The Prophet said, “Leave Wabisah, come close, O Wabisah.” He said that twice or thrice. The narrator said: I came close to him until I sat in front of him. Then he said, “O Wabisah, shall I inform you or do you want to ask?” I said, “No, rather you inform me.” He said, “You came asking about righteousness and sin.” I said, “Yes.” He closed his fingers and began to poke them in my chest and say, “O Wabisah, ask your heart and ask your soul – three times – righteousness is what your soul feels tranquil with and sin is what creates restlessness in the soul and moves to and fro in the chest, even though people give you their opinion (in your favour) and continue to do so.”

What the Prophet foretold from the future events in his lifetime and after it and then occurred just as he mentioned exactly

This is a great chapter. It isn’t possible to gather everything which is in it due to its vastness. However, we shall mention a portion of that and with Allah is assistance. And that which follows is taken from the Qur’an and Ahadith.

As for the Qur’an, Allah (SWT) says in Soorah Al-Muzzammil which is from the first of those which were revealed in Makkah: He knows that there will be some among you sick, others traveling through the land, seeking of Allah’s bounty; yet others fighting in Allah’s Cause. (Soorah Al-Muzzammil: 20) It is known that Al-Jihad wasn’t revealed except in Madinah after the migration.

Allah (SWT) says in Soorah Iqtarabat which is Makkan: Or do they say: “We are a great multitude, and we shall be victorious?” Their multitude will be put to flight, and they will show their backs. (Soorah AlQamar: 44-45) This occurred in the Battle of Badr and the Messenger of Allah (Peace and Blessings of Allah be upon him) recited it when he was leaving the shade and threw a handful of soil at the enemy and then there was victory and triumph and this was a confirmation of that, i.e., the prophecy.

Allah says: Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he! His wealth and his children (etc.) will not benefit him! He will be burned in a Fire of blazing flames! His wife too, who carries wood (thorns of Sa‘dan which she used to put on the way of the Prophet, or use to slander him). In her neck is a twisted rope of Masad (palm fiber) (Soorah Al-Masad: 1-5) So he informed that his uncle Abdul-Uzza Ibn Abdul-Muttalib nicknamed Abu Lahab shall enter the fire, he and his wife. So Allah decreed that they would die upon their polytheism, they didn’t embrace Islam not even apparently and this is from the clear proofs of Prophethood.

Allah (SWT) says: Say: "If the mankind and the Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." (Soorah Al-Isra': 88) Allah says in Soorah Al-Baqarah: And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it. (Soorah Al-Baqarah: 23-24) So He mentioned that if all the creation were to gather, combine, help and assist one another to produce something similar to the Qur'an in its eloquence, sweetness, perfection of regulations, and a clarification to the permissible and impermissible (matters) and other than that from types of its miracles, then they couldn't. And they wouldn't be able to, not even 10 Soorahs from it and not even a single Soorah. He mentioned that they shall never ever be able to. And (the particle in Arabic language used in the Verse) Lan is to negate for eternity in the future. This type of challenge, this certainty and firm mentioning only comes from someone who has belief in what he says, knowing what he says and is certain that nobody can oppose him and bring something similar to what he has brought from his Lord, the Greatest, the Almighty.

Allah (SWT) says: Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) on the Earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). He will surely give them in exchange a safe security after their fear. (Soorah AnNoor: 55) This is exactly what occurred. Allah established this religion and made it triumphant, and he raised it and spread it in all the countries and he fulfilled it and made it continue. Many from the Salaf interpreted this Verse as the Caliphate of Abu Bakr As-Siddiq and there is no doubt in its inclusion (in the Verse). However, it isn't specific to it. Rather it encompasses it as it encompasses other than it as has been affirmed in the Saheeh, "When Qaisar (Caesar) perishes then there shall be no Qaisar after him, and when Kisra (king of Persia) perishes then there shall be no Kisra after him. By the One in Whose Hands is my soul, you shall spend their treasures in the path of Allah (Jihad)." This occurred in the era of the three Caliphs: Abu Bakr, Umar and Uthman. Allah says: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it). (Soorah AtTawbah: 33) This is what occurred; this religion became triumphant, it overcome and was superior over all religions in the East and the West of the world. His Word was exalted in the era of the Companions and those who came after them and all the countries submitted to them and all their inhabitants were humiliated before them with their different backgrounds. The people either became believers in him from the religion or either in a truce offering obedience and wealth or either waging war scared, distressed from the power of Islam and its followers. It has been affirmed in the Hadith: "Allah has showed me the East and West of the Earth, and the kingdom of my Ummah shall reach that which was shown to me from it."

Allah (SWT) says: Say (O Muhammad) to the Bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender." (Soorah AlFath: 16) And it is all the same whether those were the Hawazin or the followers of Musailimah (false prophet) or the Romans because that (event described in the Verse) happened.

Allah says: Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the Believers, and that He may guide you to a Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them, And Allah is Ever Able to do all things. (Soorah Al-Fath: 20-21) And whether this other (Verse was concerning) Khaiabr or Makkah then they were conquered and taken (all the same) exactly as was mentioned in the promise (prophecy).

Allah (SWT) says: Indeed Allah shall fulfill the true vision which He showed to His Messenger, i.e., the Prophet (Peace and Blessings of Allah be upon him) saw a dream that he has entered Makkah along with his Companions, having their heads shaved or cut short in very truth. Certainly, you shall enter Al-

Masjid Al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (Soorah Al-Fath: 27) This promise was in the year of Al-Hudaibiyah Year 6 (Hijrah) and its fulfillment occurred in the Year 7 (Hijrah), the year of Umratul-Qada as mentioned earlier. We have mentioned there the Hadith in full and therein Ibn Umar said: "O Messenger of Allah, didn't you tell us that we were going to come to the Ka'bah and make Tawaf of it?" He said, "Indeed, did I tell you that you were going to come to it in this year?" He said, "No." The Prophet said, "Indeed you shall go to it and make Tawaf of it."

Allah (SWT) says: And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours. (Soorah Al-Anfal: 7) And this promise was in the Battle of Badr, when the Messenger of Allah (Peace and Blessings of Allah be upon him) left Madinah to take the caravan complete with goods from the Quraish, and news reached the Quraish about his expedition to their caravan. So they grouped and set off with approximately 1,000 fighters. When the Messenger of Allah (Peace and Blessings of Allah be upon him) and his Companions were certain of the arrival of Quraishi army, Allah promised him one of the two parties that he will be victorious over; either the caravan or either the enemy. Many of the Companions who were with him wanted the promise to be the caravan because of the wealth there in and few guards, and they didn't want to meet the enemy because of their number and preparation. Then Allah made them calm and executed His promise to meet the enemy, so he unleashed upon them his wrath which can't be repelled. As many as 70 of their chiefs were killed and 70 were captured and a big amount of their wealth was seized. And he combined for them the good of this world and the Hereafter and for this reason Allah said: But Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the Battle of Badr). (Soorah Al- Anfal: 7) And this has been mentioned earlier in the "Battle of Badr" chapter.

Allah (SWT) says: O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful." (Soorah Al-Anfal:70) And this is what happened, Allah recompensated those who embraced Islam from them with the goodness in this world and the Hereafter. And also that which Al-Bukhari narrated: Al-Abbas came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah give me wealth because I sacrificed myself and Aqeel." He said to him, "Take." So he took in a cloth an amount which he couldn't carry, and he removed some amount from it time after sometime until he could carry it on his shoulder. And he left with it, as we mentioned before in detail, and this is a confirmation of this noble Verse.

Allah (SWT) says: And if you fear poverty, Allah will enrich you if He will, out of His Bounty. (Soorah At-Tawbah: 28) And this is what occurred, Allah replaced them from what came to them with the polytheistic pilgrims, with what he legislated for them by fighting the People of the Book. And he levied the tax (Jizyah) upon them and he took the wealth of whoever was killed from them upon disbelief, just as it happened to the disbelievers of Sham and the Romans and the Magians of the Persia in Iraq and other than it from the countries which Islam spread on its corners and ruled its cities and wilderness. Allah says: It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon hate (it). (Soorah At-Tawbah: 33)

Allah (SWT) says: They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun (i.e. Najasun or impure because of their evil deeds) (Soorah At-Tawbah: 95) This is what occurred when they consulted another about him; to help him, or kill him or banish him from them. Then the decision was made to kill him. At that point Allah commanded his Messenger (Peace and Blessings of Allah be upon him) to leave them. So he left along with his ally Abu Bakr. Then they hid in the cave of Thawr (mountain in Makkah) for three nights. Later, they left as we mentioned earlier. And this is the meaning of his statement: If you

help him (Muhammad (Peace and Blessings of Allah be upon him)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad (Peace and Blessings of Allah be upon him) and Abu Bakr) were in the cave, and he said to his Companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakeenah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (Soorah At-Tawbah: 40) Also, this is the meaning of His statement: And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners. (Soorah Al-Anfal: 30) And for this reason He said: And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while. (Soorah Al-Isra': 76) And it took place just as He had mentioned because the chiefs who consulted one another upon that, didn't wait long in Makkah after his migration until he settled in Madinah and the Muhajiroon and Ansar followed him. Thereafter, the Battle of Badr took place and those were killed (the chiefs who planned to kill him) and those heads were cut and he knew that before it occurred from Allah's informing of him about that. And for this reason Sa‘d Ibn Mu‘adh said to Umayyah Ibn Khalaf, "Indeed I have heard that Muhammad said that he is going to kill you." He said, "Did you hear him?" He said, "Yes." He replied, "For, by Allah, he doesn't lie." And the Hadith shall be mentioned in its appropriate place. We have mentioned that the Prophet (Peace and Blessings of Allah be upon him) began to point to his Companions to the places of their deaths (of the chiefs) and none of them strayed away from the places he pointed to.

Allah (SWT) says: Alif Lam Meem. (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the Believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians). With the help of Allah, He helps whom He wills, and He is the Almighty, the Most Merciful. (It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not. (Soorah Ar-Room: 1-6) This prophecy took place as he mentioned. And that is because when the Persians beat the Romans the polytheists became happy and the Believers were saddened with that result, as the Christians were closer to Islam than the Magians. So Allah told his Messenger (Peace and Blessings of Allah be upon him) that the Romans shall defeat the Persians after that event by 3-9 years and Abu Bakr betted with the polytheists that it will occur (defeat of the Persians by the Romans) in this period (3-9 years) which is well-known as we established in our book, Tafseer. And it occurred just as the Qur'an informed, the Romans defeated the Persians after their victory with a bigger victory, and their story about that is too lengthy to be mentioned. And we have explained it in the Tafseer which is sufficient as an explanation of the story.

Allah (SWT) says: We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? (Soorah Fussilat: 53) It occurred likewise; Allah showed from His Signs and miracles in the souls of mankind, in the horizons that which he caused from the people to the enemies of Prophethood and the opponents of the Shari‘ah from those who denied him from the People of the two Books (Jews and Christians) and the Magians and the polytheists which proved to the people with insight and intellect that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him) in truth. And that he brought the revelation from Allah was the truth. He put fear, respect for him and dread in the chests and hearts of his enemies as has been affirmed from him in the Saheehain, that he said, "I have been assisted with fear the journey of a month (his enemies would fear him that greatly)." This is from aid and assistance which Allah gave to him. His fear would fear him despite their

being between him and them the journey of a month. It has been mentioned: When he decided to fight a people, they would fear him before he would reach them and arrive by one month.

As for the Ahadith that prove that which prophesized events which later occurred in their accordance then from that is what we mentioned earlier in the story of the document that the chiefs of Quraish agreed upon. They agreed that they wouldn't shelter Hashim and Al-Muttalib tribesmen, and they wouldn't allow marriages with them, nor would they trade with them until they surrendered the Messenger of Allah (Peace and Blessings of Allah be upon him) to them.

The Quraish hung the document of leadership to the roof of the Ka'bah. Then Allah sent the earthworms to it and they ate the Names of Allah from it in order for them not to be combined with the injustice and sin on the sheet of paper. It has been said that they ate everything except for the Names of Allah, the Almighty. Thereafter, the Messenger of Allah (Peace and Blessings of Allah be upon him) informed his uncle Abu Talib about that and Abu Talib went to the Quraish and said: My nephew has told me about your document that Allah sent the earthworms on it and that they ate everything except for the Names of Allah on it – or words similar to that – so bring it. And if it is as he said then I shall not give him up and if not then I shall surrender him to you. So they brought it down and opened it and it was just as the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned. Then at that moment they broke that ruling and the tribe of Banu Hashim and the tribe of Banu Al-Muttalib entered Makkah and they returned to what they were on before that, as we mentioned earlier.

Also the Hadith of Khabbab Ibn Al-Aratt when he and those similar to him from the weak seeking help from the Prophet (Peace and Blessings of Allah be upon him) and he was laying on his robe in the shade of the Ka'bah, in order that he would pray for them due to the condition they were in from punishment and humiliation. He sat with a red face and said, "Those that came before you, one of them would be split in two yet that wouldn't steer him away from his religion. By Allah, Allah shall complete this affair (religion). But you are hasty."

Narrated by Abu Moosa, I saw him from the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "I saw in my dream that I was migrating from Makkah to a land that has date trees. I guessed that it was Al-Yamamah (in the center of the Arabian Peninsula, Riyadh) and that was Yathrib (old name for Madinah). I saw in this dream of mine that I jolted a sword and its middle snapped, and that was what befell on the Muslims in the Battle of Uhud. Then I shook it again and it returned to a better state than it ever was, and that was what Allah brought from the Conquest of Makkah and the unification of the Muslims and I saw a cow and goodness (slaughtered as is mentioned in other narrations, interpreted as the death of some Muslims in Uhud) and they were the Believers in Battle of Uhud. The goodness is what Allah brought from goodness and the reward of truthfulness that Allah gave us after the Battle of Badr." From that is the story of Sa'd Ibn Mu'adh with Umayyah Ibn Khalaf when he came to Makkah.

Narrated by Abdullah Ibn Mas'ood, he said: Sa'd Ibn Mu'adh went to perform Umrah and stopped by Umayyah Ibn Khalaf, Abu Safwan. When Umayyah went to Sham and passed through Madinah, he would stay with Sa'd. Then Umayyah said to Sa'd, "Wait till the middle of the day and the people are not taking heed and make Tawaf." So when Sa'd was making Tawaf, suddenly Abu Jahl appeared and said, "Who is the one making Tawaf of the Ka'bah?" Sa'd replied, "I am Sa'd." Abu Jahl said, "You perform Tawaf of the Ka'bah when you have given shelter to Muhammad and his Companions (i.e., in Madinah)?" He said, "Yes." They began to argue; Umayyah said to Sa'd, "Don't raise your voice at AbulHakam (Abu Jahl's real nickname) because he is the chief of this valley (Makkah)." Sa'd said, "By Allah, if you prevent me from doing Tawaf of the House then I shall stop your business in Sham." Umayyah began to tell Sa'd not to raise his voice and grabbed him. Sa'd became angry and said, "Leave me alone because I have heard Muhammad (Peace and Blessings of Allah be upon him) say that he is going to kill you." He said, "Me?" He said, "Yes." He said, "By Allah Muhamad doesn't lie when he speaks." Then he returned to his wife and said, "Do you not know what my Yathribi brother said?" She

replied, “What did he say to you?” He said, “He claims that he heard Muhammad say that he is going to kill me.” She said, “By Allah, Muhammad doesn’t tell a lie.” The narrator said: When they went to Badr and the call to fight was made, his wife said to him, “Do you not remember what your Yathribi brother said to you?” The narrator added: And he didn’t want to exit, then Abu Jahl said to him, “You are from the chiefs of the valley so come along for a day or two.” So he went with them and Allah killed him.

This Hadith was from the Ahadith that only Al-Bukhari narrated and it has been mentioned earlier in more detail than this mention.

Also from this category: The story of Ubayy Ibn Khalaf who was feeding his horse and when he would meet the Messenger of Allah (Peace and Blessings of Allah be upon him) he would say, “I am going to kill you on this.” The Messenger of Allah (Peace and Blessings of Allah be upon him) would reply to him, “Rather, I am going to kill you by the will of Allah.” Then Ubayy Ibn Khalaf was killed in the Battle of Uhud as we have mentioned earlier in detail.

From that is his prophecy of the places where the people will be killed in the Battle of Badr as was mentioned earlier in the Saheeh that he began to point to its place before the battle and say, “This is where so and so shall be killed tomorrow by the will of Allah, and this is where so and so shall be killed.” The narrator said: By the One Who sent him with Truth none of them moved from the place where the Messenger of Allah (Peace and Blessings of Allah be upon him) had pointed.

From this: His statement to that man who didn’t leave anything from the polytheists stray except that he followed it with his sword and chopped it with his sword, and that was in the Battle of Uhud - and it has been said Khaibar and that is correct and it has been said that it was in the Battle of Hunain. Then the people said: No one shall gain more today than so and so – it was said he was called Qizman. So the Prophet said, “He is from the people of the fire.” Then someone said: I shall follow him and he followed him and he was injured (Quzman) and he wanted to hurry death, so he put the point of his sword to his chest then leaned on it till it penetrated him. That man returned and said, “I bear witness that there is no god deserving of worship except Allah and that you are the Messenger of Allah.” So he said, “What is that for?” He said, “The man whom you mentioned earlier, was from his affair.” Then he mentioned the story as mentioned earlier.

From that is his prophecy concerning the conquest of the plains of Kisra (Persian empire) and the castles of Sham and other countries on the day the trench was dug (the Battle of Khandaq), when he hit the rock with his noble hand and it split with his strike and then another and then another as we mentioned earlier.

And from that was his prophecy that the corn was poisoned and it was as he mentioned. The Jews admitted that and the one who ate with him, Bishr Ibn Al-Bara’ Ibn Ma‘roor died.

From that is what Abdur-Razzaq mentioned from Ma‘mar; it had reached him that the Messenger of Allah (Peace and Blessings of Allah be upon him) said one day, “O Allah, save the people of the boat.” Then he waited and said, “It has continued.” And the complete Hadith is in Dala’il An- Nubuwwah by Al-Baihaqi. That boat was about to sink while in it were the Al-Ash‘ariyyoon who came to him when he was in Khaibar.

From that is his briefing about the grave of Abu Rigal when he passed by it while going to Ta’if and that it had a piece of gold. They excavated it and found it just as he mentioned, narrated by Abu Dawood from the Hadith of Abu Ishaq from Isma‘eel Ibn Umayyah, from Bujair Ibn Abu Bujair from Abdullah Ibn Amr.

From that is his statement to the Ansar when he addressed them with that speech comforting them due to what fell into the hearts of some of them when he favored others over them in distributing the war

booty, as he sought to gain the hearts of the Arab chiefs and the leaders of the Quraish and others. He said, “Are you not satisfied that the people leave with sheep and camels and you return with the Messenger of Allah (Peace and Blessings of Allah be upon him) to your dwellings?” He said, “You shall experience after me Athara (i.e. inequality), so be patient until you meet me at the Pond (in Paradise).”

He said, “The people are increasing and the Ansar are becoming fewer.” He said to them in the sermon before this one on Mount As-Safa, “Indeed life is with your life and death is with your death.” All of this occurred exactly as he mentioned.

Narrated by Abu Hurairah he said, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When Kisra perishes then there shall be no Kisra after him and when Qaisar perishes, there shall be no Qaisar after him. By the One in Whose Hands is the soul of Muhammad, you shall indeed spend their treasures in the path of Allah.” Narrated by Muslim.

Narrated by Jabir Ibn Samurah, he said from the Prophet (Peace and Blessings of Allah be upon him), “When Kisra perishes then there shall be no Kisra after him and when Qaisar perishes, there shall be no Qaisar after him.” He said, “You shall indeed spend their treasures in the path of Allah.” Also Al-Bukhari and Muslim have narrated it from the Hadith of Jareer, and Al-Bukhari and Abu ‘Awanah added from Abdullah Ibn Umair with this Hadith. The actualization of it occurred following it in the era of the three Caliphs: Abu Bakr, Umar and Uthman. These kingdoms fell to the Muslims and the treasures of Qaisar and Kisra were spent in the way of Allah, based upon what we shall mention afterward, insha’Allah.

In this Hadith there is a glad tiding for the Muslims and that is: the kingdom of Persia shall cease to exist and shall not return and the king of the Romans for Sham disappears and shall not rule it after that and for Allah is all praise and grace. And also in the Hadith is the legitimacy of the Caliphates of Abu Bakr, Umar and Uthman and a testimony for their justice because the war booty fortunes in their times were spent in the path of Allah in a good manner.

Narrated by Adiyy Ibn Hatim, who said: When I was with the Prophet (Peace and Blessings of Allah be upon him) on an occasion a man came to him and complained about poverty. Then another came to him and complained about being stranded (with no wealth/wayfarer). He said, “O Adiyy, have you seen AlHeerah?” I said, “I haven’t seen it yet I have been told about it.” The Prophet said, “If you live long, you shall see the woman travel from Al-Heerah and perform Tawaf of the Ka‘bah not fearing anyone except for Allah.” I said to myself: Where are the mischief-makers of Tayy’ tribe who have destroyed the lands? He said, “If you live long, you shall conquer the treasures of Kisra.” I said, “Kisra Ibn Hurmuz?” He said, “Kisra Ibn Hurmuz, and if you live long, you shall see a man who will bring a handful of gold and silver and search for someone to accept it from him, yet he won’t find anyone who will accept it from him as charity. Indeed one of you shall meet Allah on the day he shall meet Him without an interpreter who shall interpret for him (i.e. without an intermediary). He shall indeed say to him, 'Didn’t I send a Messenger to you and he conveyed to you?' He will say: 'Indeed'. Then He shall say, 'Did I not give you wealth, children and bless you?' He shall say: Indeed. He shall look to his right and he shall not see anything except the Hell fire, and he shall look to his left and he shall not see anything except the Hellfire.” Adiyy said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “Save yourselves from the fire even if it is with half a date in charity and if you can’t find that then with a good word.” Adiyy said: Then I saw the woman travel from Al-Heerah and perform Tawaf of the Ka‘bah and didn’t fear anyone except Allah. And I was from those who conquered the treasures of Kisra Ibn Hurmuz. And if you have a long life then you shall witness what the Prophet Abul- Qasim said, “He shall bring a handful
of...”

Narrated by Khabab, who said: We came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was lying on a robe of his in the shade of the Ka‘bah. We said, “O Messenger of Allah, pray to Allah for us and ask for his help.” The narrator said: The color of his face became red or changed. He said, “Indeed, from those who came before you a man would be brought and a ditch would be made for him. Then a saw would be brought and placed on his head and it would be cut yet that wouldn’t take him away from his religion. And his flesh would be combed with an iron comb from his bones or his skin would be combed or his flesh before the nerves yet that wouldn’t take him away from his religion. And Allah shall complete this affair to the extent that the rider shall travel from San‘a to Hadramawt and he shall not fear except from the wolves attacking on his sheep, but you are hasty.”

Al-Bukhari narrated in the book, Alamat An- Nubuwwah, from Utbah, from the Prophet (Peace and Blessings of Allah be upon him) that he exited one day and prayed upon the people (martyrs) of Uhud, then he ascended the pulpit and said, “I am Faratukum, and I am a witness over you and by Allah I can see the Pond (in Paradise whiter than milk and sweeter than honey) now. And I have indeed been given the keys to the treasures of the world and by Allah I don’t fear that you shall commit Shirk (acts of polytheism) after me, but I fear that you will compete with one another in it (treasures of the world).”

In this Hadith are many matters and from them is that he told those present that he was Faratukum, i.e., going to die before them, and this is what happened. This was during the illness of his death. Then he said that he was a witness over them even if his death was to be before theirs. He mentioned that he was given the keys to the treasures of the world, i.e., the countries were conquered as in the Hadith of Abu Hurairah mentioned earlier. Abu Hurairah said: The Messenger of Allah (Peace and Blessings of Allah be upon him) has gone and you are now conquering them Kafran Kafran, i.e., country after country. He mentioned that his Companions shall not commit Shirk, and this is what happened.

Narrated by Anas: The Prophet (Peace and Blessings of Allah be upon him) was missing Thabit Ibn Qais when a man said, “O Messenger of Allah, I shall find out about him for you.” He went to him and found him sitting in his house with his head lowered and said, “What is the matter?” He said: Evil, he used to raise his voice above the voice of the Prophet (Peace and Blessings of Allah be upon him) and his actions are wasted and he is from the people of the fire. Then the man came to the Prophet and told him that he had said such-and-such. Moosa (a narrator) said: He returned another time with a great glad tiding. Then the Prophet said: Go to him and tell him: You are not from the people of the fire; rather you are from the people of Paradise. Only Al-Bukhari narrated this. And Thabit Ibn Qais Ibn Shammas was killed as a martyr in the Battle of Yamamah as shall be explained.

Similarly, it has been affirmed in the authentic Hadith glad tidings for Abdullah Ibn Salam that he shall die upon Islam and he shall be from the people of Paradise. And he died in the best of ways and most beautiful and the people would bear witness that he will be granted Paradise during his life because of the briefing of the Truthful (the Prophet (Peace and Blessings of Allah be upon him)) about him that he shall die upon Islam and this is what occurred.

It has been affirmed in the Saheeh the news about the 10 Companions that they are from the dwellers of Paradise and also it has been affirmed from him that no one who gave the oath of allegiance under the tree shall enter the fire and they were 1,400 in number and it has been mentioned that there were 1,500. It hasn’t been related from even one of them that he lived other than praiseworthily and he didn’t die except upon goodness, uprightness and success and for Allah is all praise and grace. And this is from the prophecies of Prophethood and signs of the message.

Past hidden and future foreseen matters

Narrated by Jabir Ibn Samurah, he said: A man came and said, “O Messenger of Allah, so-and-so has died.” He said, “He hasn’t died.” Then he returned a second time and said, “Indeed, so-and-so has died.”

Then he returned the third time and said, “Indeed so-and-so slashed his own throat with a blade he had with him.” The Prophet didn’t pray upon him (the funeral prayer).

Narrated by Abu Shahm, he said: A girl passed by me in Madinah and I grabbed her from behind. He added: The Messenger of Allah began to take allegiance from the people. He added: I went to him and he didn’t accept my allegiance and said, “Are you the one who grabbed?” He said: I said, “By Allah I shall not return (to that).” He said, “Then give me the pledge of allegiance.”

Narrated by Abdullah Ibn Umar, he said: We used to refrain from speaking and being open to our women in the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) from fear that something will be revealed (from the Qur’an) about us. When he died we spoke and were open.

Narrated by a man from the Ansar, he said: We left with the Messenger of Allah (Peace and Blessings of Allah be upon him) in a funeral prayer and I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) advising the grave digger, “Make it wider by his legs. Make it wider by his head.” When he returned the invitation of a woman to eat awaited him. So he went and the food was brought, he put his hand in it and the others put their hands in it and they ate. Our fathers saw the Messenger of Allah (Peace and Blessings of Allah be upon him) chew a morsel of food and said, “I find that the sheep’s meat was taken without the permission of its owner.” The woman said, “O Messenger of Allah, I asked that a sheep was bought for me from Al-Baqee‘ but there wasn’t any, then I requested from a neighbor of mine, who had bought a sheep, to send it to me for its price. But he wasn’t around. Then I asked his wife so she sent it to me.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Feed it to the captives.”

Section about the order of the unseen future events after the Prophet (Peace and Blessings of Allah be upon him)

It has been affirmed in Saheeh Al-Bukhari and Muslim, narrated by Hudhaifah Ibn Al-Yaman who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) stood on one occasion and he didn’t leave the event till the last hour except that he mentioned it, the one who knows it knows it and the one who is ignorant of it is ignorant of it. And I would see something which I forgot and then I would recognize it just like a man knows a man when he sees him.”

Narrated by Hudhaifah Ibn Al-Yaman, he said: The people would ask the Messenger of Allah (Peace and
Blessings of Allah be upon him) about the good and I would ask him about evil from fear that it would afflict me. I said to the Messenger of Allah (Peace and Blessings of Allah be upon him): "O Messenger of Allah We were living in ignorance and in an (extremely) terrible atmosphere. Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, “Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "There will be people who will guide according to other than my guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, there will be some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Messenger of Allah, will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, “So what do you advise me if I reach that time?” He said, “Stick close to the group of the Believers and their Imam.” I said, “If they don’t have a congregation and an Imam?” He said, “Then leave all those groups even if you have to bite on to the root of a tree until death reaches you while you are upon that.”

Narrated by Hudhaifah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) spoke to me about what shall be until the last hour what the people of Madinah shall cause the people of Madinah to exit from it.

In Saheeh Muslim narrated from Abu Yazeed Amr Ibn Akhtab, he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) told us about what occurred and what shall happen till the Day of Judgment, so the most knowledgeable of us is the one who was the best in memory."

In Saheeh Muslim from the Hadith of Abu Nadrah from Abu Sa'eed, who said the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "This world is sweet and green and Allah is going to leave you as successors of it and see that which you do. So beware of the trials of this world and beware of the trials of the women, because the first trial of the Children of Isra'eel was in the women." In another Hadith, "I haven't left after me a trial more harmful upon the men than the women."

In the Saheehain from Jabir, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do you have Anmat (type of expensive rug with thin fibres)?" The narrator said: I said, "O Messenger of Allah, how can I possess Anmat?" He replied, "You shall possess Anmat." The narrator said: Now I said to my wife, "Move your Anmat away from me." She would say, "Didn't the Messenger of Allah (Peace and Blessings of Allah be upon him) say to you, 'Indeed you shall possess Anmat?' So leave it."

Narrated by Sufyan Ibn Abu Zuhair, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Yemen shall be conquered and a people driving their camels shall come (the word used in this Hadith is Yabisson, i.e., saying Bass, Bass to the camels so they speed up). And they will call their families and those that obey them and Madinah is better for them only if they knew. Ash-Sham shall be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew. Iraq shall be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew."

Narrated by Yazeed Ibn Khusaifah, Busr Ibn Sa'eed told him that he heard in a sitting of Makkans, them mentioning that Sufyan told them, and he mentioned a Hadith from it: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, "Ash-Sham shall be conquered soon, then people will come to it from this country – i.e. Madinah – and they will be amazed by its countryside and its ease of life, and Madinah is better for them only if they knew then Iraq will be conquered and a people driving their camels shall come (saying Bass, Bass to them so they speed up). They will call their families and those that obey them and Madinah is better for them only if they knew." Narrated by Ibn Khuzaimah from the way of Isma'eel, and Hafiz Ibn Asakir narrated it from the Hadith of Abu Dharr from the Prophet (Peace and Blessings of Allah be upon him) similar to that (Hadith mentioned earlier). Similarly the Hadith of Ibn Hawalah, and the following is a witness to that (i.e. evidence supporting the Hadith mentioned), "Ash-Sham will refuse to give its Mudyun (45 lbs in weight) and its Dinars, and Iraq will refuse to give its Dirhams and Qafeez (approximately under 5kg), and Egypt will refuse to give its Irdabb (measurement approximately 50 kg) and its Dinars and you shall return just as you began (i.e. there will come a time when the people of these countries will not give the Jizyah and land taxation and Islam shall become strange just as it began)." This is also in the Saheeh. Similarly, the Hadith about the Meeqats (places where Ihram of Hajj or Umrah is put on) for the people of Ash-Sham and Yemen (or those that pass by them) and the Hadith is in the Saheehain. In Muslim, is the place of the Meeqat for the people of Iraq and this Hadith supports that also, "When Kisra perishes then there shall be no Kisra after him. And when Qaisar perishes, there shall be no Qaisar after him. By the One in Whose Hands is my soul you shall spend their treasures in the way of Allah, the Almighty."

In Saheeh Al-Bukhari narrated by Awf Ibn Malik, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said in the Battle of Tabook, "Enumerate six matters before the last Hour." He mentioned his death, the conquering of Bait ul-Maqdis (Holy land of Kan'an, Palestine), the death and that is the plague, the abundance of wealth, the trial and then the pact between the Muslims and the Romans.

In Saheeh Muslim narrated from Abu Dharr, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “You shall conquer a land in its dealing with one another called Qeerat (a portion of Dinar and Dirhams and other than them). So, do good to its inhabitants because they have a shield (of protection with the Muslims) and ties of kinship (because the mother of Isma‘eel, Hajar, was from there). So, if you see two men fighting over the place of a brick then leave it.” The narrator said: Ibn Hasanah passed by Rabee‘ah and Abdur Rahman Ibn Shurahbeel fighting over the place of a brick (land dispute). He exited from it, i.e., the lands of Egypt behind Amr Ibn Al-As in Year 20.

Ibn Wahb narrated from one of Ka‘b Ibn Malik’s sons that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When you conquer Egypt, be good to its people because they have protection and kinship.”

Ahmad Ibn Hanbal narrated from Sufyan Ibn Uyainah that he was asked about his statement (in the Hadith), “protection and kinship.” He said from the people are those that say that: The mother of Isma‘eel, Hajar, was Egyptian. And from the people are those that say: The mother of Ibraheem (was Egyptian).

I say: The correct view in which there is no doubt is that they were (both) Egyptians as we have mentioned. And the meaning of his statement, “protection,” is that the gift which the viceroy gave to him and his acceptance of that from him, and that is a type of shield and pact. And Allah (SWT) knows best.

It has been mentioned earlier that which Al-Bukhari narrated from the Hadith of Muhill Ibn Khaleefah from Adiyy Ibn Hatim about the conquering of Kisra’s treasures and the spread of security and the abundance of wealth to the extent that no one will accept the charity. In the Hadith, Adiyy witnessed the conquest and saw the woman travel from Al-Heerah (a city near Kufah in Iraq) to Makkah not fearing anyone except for Allah due to the security. He said, “If you live long then you will indeed see what Abul-Qasim (Peace and Blessings of Allah be upon him) mentioned about the abundance of wealth to the extent that nobody will accept the charity.”

Al-Baihaqi said, “And that occurred in the era of Umar Ibn Abdul-Azeez.”

I say: It is possible that shall occur late till the time of Al-Mahdi as has been mentioned in the description of him, or the time of ‘Eesa Ibn Maryam’s descent after he kills Dajjal. It has been narrated in the Saheeh that he shall kill the pig, break the cross and the wealth shall flow and will be plentiful to the extent that nobody will accept it. And Allah (SWT) knows best.

In Saheeh Muslim narrated from Jabir Ibn Samurah, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “This religion shall remain established in the time of the twelve Caliphs, all of them are from the Quraish. Then liars shall appear before the Hour and a group of Muslims shall conquer the white castle, the castle of Kisra and I shall die to leave you until the Pond (i.e., till we meet at the Pond in Paradise).”

The Hadith of Abu Hurairah was mentioned earlier, “When Qaisar perishes there shall be no Qaisar after him, and when Kisra perishes there shall be no Kisra after him. By the One in Whose Hands is my soul, you shall spend their treasures in the way of Allah.”

Al-Baihaqi said, “The meaning is the disappearance of Qaisar’s kingdom from Sham and that it won’t stay like his kingdom over Rome after the Prophet’s statement when he venerated the note (that the Prophet (Peace and Blessings of Allah be upon him) sent to him), “May Allah fortify his kingdom.” As for the kingdom of Persia, it completely disappeared due to his statement, “May Allah destroy his kingdom (because the king tore the note the Prophet sent to him).”

Narrated by Umar Ibn Al-Khattab when the clothes of Kisra, his sword, his belt, his crown and ornaments were brought, he clothed Suraqah Ibin Malik Ibn Ju‘shum with them and said, “Say all praise is due to Allah, the One Who clothed a Bedouin from the nomadic land with the clothes of Kisra.”

Ash-Shafi‘i said: He only clothed him with that because the Prophet said to Suraqah when he looked at his arms and said, “It is as though I can see you wearing the two bracelet of Kisra.” And Allah (SWT) knows best.

Narrated by Adiyy Ibn Hatim, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Al-Heerah was shown to me like the canines of dogs and you shall indeed conquer it”. Then a man stood up and said: O Messenger of Allah, give to me her daughter Buqailah. He said: “She is for you.” So they gave her to him after that her father came and said: Do you sell her? He said: yes, He said: for how much? Judge what you want. He said: One thousand Dirhams. He said: I take it. They said to him if you say thirty thousand, sure take her. He said: Is its number more than one thousand.

Narrated by Damrah Ibn Habeeb that Ibn Zughb Al- Iyadi informed him, who said that Abdullah Ibn Hawalah Al-Azdi came to visit me and said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) sent us round Madinah to get some goods. We returned without gaining anything and he saw the tiredness on our faces.” He stood and said, “Don’t make them rely on me, then I become weak, and don’t leave them to their own vices lest they and then they become tired of them, and don’t make them rely on others for a living lest they feel they have grace over them.” Then he said, “Ash-Sham, the Roman and Persian empire will be opened for you and you shall have such-and-such in number from camels and from cows such-and-such in number, and from sheep such-and-such in number and to the extent that one of you will be given 100 Dinars and he will hate it (i.e., to accept it).” Then he placed his hand on my head or my forehead and said, “O Ibn Hawalah, when you see that the Caliphate has descended on the Sacred Land then earthquakes, trials and great matters will be near and the last Hour will be closer to the people than this hand of mine on your head.”

Narrated by Ibn Hawala that he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The affairs in the future shall be to the extent that there will be combined armies: an army will be in Ash-Sham, an army in Yemen and an army in Iraq.” Ibn Hawalah said, “What do you advise me if I reach that time.” He replied, “Go to Sham because it is the best place of Allah on the face of Earth and the best of His slaves come to it. And if you refuse, then go to Yemen and drink from your ghudar (water passages) because Allah has assured me with Ash-Sham and its people.”

Narrated by Abdullah Ibn Hawalah, he said: I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was sitting in the shade of a tree and he had a writer and he would dictate to him. He said, “Shall I not write your name, O Ibn Hawalah?” I said, “I don’t know, whatever Allah and his Messenger have chosen for me.” Then he turned away from me. Isma‘eel said once in the first time, “Shall we write your name, O Ibn Hawalah?” I replied, “I don’t know, regarding what, O Messenger of Allah?” He turned away from me and turned toward his writer and dictated to him. He said, “Shall we write your name, O Ibn Hawalah?” I replied, “I don’t know, regarding what, O Messenger of Allah?” He turned away from me again and turned toward his writer and dictated to him. The narrator said, “Then I looked and suddenly found Umar’s name in the book, so I thought that Umar isn’t written except in good acts.” The Prophet said, “Shall we write your name, O Ibn Hawalah?” I replied, “Yes.” Then he said, “O Ibn Hawalah, what will you do in a trial that exits from the surface of the Earth as though it is the horns of a cow?” I said, “I don’t know, whatever Allah and his Messenger have chosen for me.” He said, “And what will you do in another trial that exits after it the first of it is like a rabbits’ mound?” I replied, “I don’t know, whatever Allah and his Messenger have chosen for me.” He said, “Follow this.” The narrator said, “And he was a man who was leaving at that time.” He added, “So I set off and hurried and grabbed his shoulders and brought him to the Messenger of Allah in person and said, 'This man?'” He replied, “Yes.” He added, “And it was Uthman Ibn Affan.”

It has been affirmed in Saheeh Muslim, from Abu Hurairah that: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Iraq will refuse to give its Dirhams and Qafeez, Ash-Sham will refuse to give its Mudyun and its Dinars, and Egypt will refuse to give its Irdabb and its Dinars, and you shall return just as you began (i.e., there will come a time when the people of these countries will not give the Jizyah and land taxation and Islam shall become strange just as it began).” The flesh and blood of Abu Hurairah witnessed that.

Yahya Ibn Adam and others from the people of knowledge said: This is from the signs of Prophethood because he told of what Umar levied on the people of Iraq from Dirhams and Qafeezs and that which he levied from Kharaj (land tax) upon Sham and Egypt before it happened. The people have differed over the meaning of his statement. “Iraq refuses....”, so it has been said that it means that they will accept Islam (people of those countries mentioned in the Hadith), then the taxes shall be relieved from them and AlBaihaqi saw this as the stronger opinion. It has also been said that they will disobey and not pay the Kharaj levied on them and for this reason he said, “and you shall return just as it (Islam) began,” i.e., you will return to your previous state just has occurred in the Hadith in Saheeh Muslim, “Islam began strange and it shall return to being strange so Tooba (tree in Paradise) is for the strangers.”

That which Imam Ahmad narrated supports this opinion from Jabir Ibn Abdullah, as he said the people of Iraq will not be brought to them soon: Qafeez and Dirhams. We said, “Where does that come from?” He replied, “From the non-Arabs. They shall refrain from giving that.” He said, “The people of Sham will soon not be brought to them Dinars and Mudyun.” We said where does that come from?” He said, “From the Roman Empire. They shall refrain from giving that.” He remained silent for a moment said, The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There shall be a Caliph in the end of my Ummah (i.e., end of time) who shall gather wealth and not be able to count it.” Al-Jurairi said: So I said to Abu Nadrah and Abul-Ala, “Do you think that is Umar Ibn Abdul- Azeez?” They replied, “No.”

It has been affirmed in the Saheehain from more than one way that the Messenger of Allah (Peace and Blessings of Allah be upon him) made Dhul-Hulaifah the Meeqat for the people of Madinah, and AlJuhfah for the people of Sham and Yalamlam for the people of Yemen. In Saheeh Muslim, narrated from Jabir, the Prophet (Peace and Blessings of Allah be upon him) said, “And Dhat Irq (Meeqat) for the people of Iraq.” This is from the signs of Prophethood because he foretold the Hajj of the people of Sham, Yemen and Iraq.

Narrated by Abu Sa‘eed, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it. Thereafter, there shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it. Thereafter, there shall come a time upon the people when a great congregation of people shall go to battle and they will be asked, 'Is there anyone from the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) with you?' It will be said, 'Yes.' Allah will enable them to conquer it."

It has been affirmed in the Saheehain from Abu Hurairah, he said: We were sitting with the Messenger of Allah (Peace and Blessings of Allah be upon him) and Soorah Al-Jumu‘ah was revealed to him: Also to others among them (Muslims) who have not yet joined them (but they will come) (Soorah Al-Jumu‘ah: 3) A man said, “Who are they, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He placed his hand on Salman Al-Farisi and said, “If faith (Eeman) was next Ath-Thurayya (a star) then men from them (this group mentioned in the Verse) would have reached it.” And this happened just as he mentioned.

In Saheeh Al-Bukhari from Abu Hurairah, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Prophets used to lead the Children of Isra’eel, each time a Prophet would die another Prophet would succeed him. There is no Prophet after me and there shall be Caliphs after me and there will be many.” They said, “So with what do you order us, O Messenger of Allah?” He replied, “With the first allegiance the second one becomes false (i.e., the chosen leader is the one who was given the allegiance first) and give them their rights because Allah is going to ask them what he made them in charge of.”

In Saheeh Muslim, narrated from Abdullah Ibn Mas‘ood, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There was no Prophet except that he had disciples guiding with his guidance and following his way. After them there are successors ”– and in another narration, “successive leaders,” – “they shall preach that which they don’t practice, and they shall do that which they aren’t ordered. So whoever strives against them with his hand then he is a believer, and whoever strives against them with his heart then he is a believer and whoever strives against them with his tongue then he is a believer and there is no mustard seed’s amount of Eeman beyond that.”

Narrated by Safeenah the Mawla of the Messenger of Allah (Peace and Blessings of Allah be upon him), he said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Caliphate after me is for 30 years, thereafter kingship.” In a narration, “Thereafter, Allah will give his kingdom to whomsoever he wills.” This is exactly what happened because Abu Bakr’s Caliphate was for two years and four months minus 10 nights, and the Caliphate of Umar was for 10 years, 6 months and 4 days. And the Caliphate of Uthman was for 12 years minus 12 days, and the Caliphate of Ali Ibn Abu Talib was for 5 years minus 2 months. I say: And the completion of the 30 is with the Caliphate of Al-Hasan Ibn Ali approximately 6 months in duration until he resigned in favour of Mu‘awiyah in the year 40 from the Hijrah as shall be explained later in detail.

Narrated by Abdur Rahman Ibn Abu Bakrah, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “the Caliphate of Prophethood is for 30 years. Then Allah will give his kingdom to whomsoever he wills.” Mu‘awiyah said, “We are pleased with kingship.”

This Hadith has a clear refutation against the Rafidah who deny the Caliphate of the three Imams (Abu Bakr, Umar and Uthman), and a refutation against the Nawasib (a sect that has enmity toward Ali and his descendants) from the tribe of Umayyah and those that followed the people of Ash-Sham in denying the Caliphate of Ali Ibn Abu Talib. If it is said: What is the reconciliation between this Hadith of Safeenah and the Hadith of Jabir Ibn Samurah mentioned earlier in Saheeh Muslim, “This religion shall remain upright among the people in the era of the 12 Caliphates, all of them are from Quraish?” The answer is that from the people are those that said: This religion shall remain upright until 12 Caliphates pass. After that the disarray occurred after them during the rule of the Umayyah tribe. Others said: Rather this Hadith contains a glad tiding of the existence of 12 just Caliphs from the Quraish even if not by succession, i.e., one following the other and the successive Caliphate only occurred with the Caliphate after the Prophethood for 30 consecutive years. Then after that there were the upright Caliphs from them was Umar Ibn Abdul- Azeez Ibn Marwan Ibn Al-Hakam Al-Umawi. Many of the Imams have stated his Caliphate, justice and from being from the upright Caliphs to the extent that Ahmad Ibn Hanbal said about him, “Nobody’s statement from any of the Tabi‘een is an authority except for the statement of Umar Ibn Abdul-Azeez.” And from those that are mentioned from them is Al-Muhtadi Bi’amrillah AlAbbasi and Al-Mahdi whose existence has been prophesied at the end of time is from them also by means of text that he is from Ahlul-Bait (from the family of the Prophet) and his name is Muhammad Ibn Abdullah. He is not the one whose arrival is anticipated in Sirdab Samarra (a tunnel in Iran) because he doesn’t exist, completely. Only the ignorant from the Rafidah are waiting for him. In the Saheehain from the Hadith of Az-Zuhri from Urwah, from ‘A’ishah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to ‘A’ishah, “I wanted to call your father (Abu Bakr) and your brother and write a note lest someone says or wishes that other than Abu Bakr should be the Caliph.” The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Yet Allah and the

Believers refuse everyone apart from Abu Bakr to be the Caliph." This is what happened because Allah gave him leadership and all the Believers gave allegiance to him.

In Saheeh Al-Bukhari: A woman said, "O Messenger of Allah, what shall I do if I come and I can't find you?" It is as though she was implying death. He replied, "If you can't find me then go to Abu Bakr."

It has been affirmed in the Saheehain, from the Hadith of Ibn Umar and Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "While I was asleep I saw that I was standing over a well. Then I took what Allah willed from it and Ibn Abu Quhafah (Abu Bakr) came and drew a bucket or two in a weak manner, and Allah will excuse his weakness. Then Umar Ibn Al-Khattab came and the bucket turned into a very large one in his hands. I have never seen such might in a person in doing such strenuous work. He drank until he quenched his thirst and then gave (water) to all the people, who drank to their satisfaction." Ash-Shafi'i said, "The dreams of the Prophets are revelation and his statement, 'And he drew in a weak manner,' is (a parable of) his short era and near death and also his engagement in the wars against the apostates from conquering (the lands) that Umar obtained in his long era (as Caliph)."

I say: In the Hadith is a prophecy of their leadership and it occurred just as he mentioned in its exactness. And for this reason it has been mentioned in the Hadith that Ahmad, Tirmidhi, Ibn Majah and Ibn Hibban narrated from the Hadith of Rib'i Ibn Hirash from Hudhaifa Ibn Al-Yaman from the Prophet (Peace and Blessings of Allah be upon him) that he said, "Follow the two that shall come after me; Abu Bakr and Umar."

Narrated by Abu Dharr is the Hadith of Abu Dharr concerning the glorification of the stones in the hand of the Messenger of Allah (Peace and Blessings of Allah be upon him), then Abu Bakr, then Umar, then Uthman and his statement after that "This is the Caliphate of my Ummah."

It has been narrated in the Saheeh from Abu Musa, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) entered a place (the well of Arees) and hung his legs at the middle of the edge of the well. I said to myself that I will be the gatekeeper of the Prophet (Peace and Blessings of Allah be upon him) so I sat behind the gate then a man came and said, "Open the gate." I asked, "Who are you?" He replied, "Abu Bakr." I informed the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, "Open for him and give him glad tidings of Paradise." Then Umar came and he said the same thing. Then Uthman came and he said, "Give him permission and give him glad tidings of Paradise after a trial that shall afflict him." He entered while saying, "Allah is the One Whose help is sought."

It has been affirmed in Saheeh Al-Bukhari from Anas, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) ascended Uhud and Abu Bakr, Umar and Uthman were with him. Then the mountain shook with them. The Messenger of Allah (Peace and Blessings of Allah be upon him) hit it with his feet and said, "Remain firm, (O) Uhud, because there is none but a Prophet, a Siddeeq (Abu Bakr) and two martyrs."

This is from the signs of Prophethood, for all of them were martyred but the Messenger of Allah (Peace and Blessings of Allah be upon him) has been particularized out with the highest level of Messengership and Prophethood and Abu Bakr was particularized with the highest level of Siddeeqiyyah (believing in the Prophet).

It has been affirmed in the Saheeh the testimony for the 10 guaranteed Paradise; rather for all those that were part of the Bai'atur-Ridwan in the Year of Hudaibiyah and there were 1,400 Companions and it has been said 1,300 and even 1,500. All of them continued upon correctness and uprightness until he died.

It has been affirmed in Saheeh Al-Bukhari, the glad tidings for Okkashah that he is from the people of Paradise so he was killed as a martyr in the Battle of Al-Yamamah.

In the Saheehain, from Abu Hurairah that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “70,000 from my Ummah will enter Paradise without any reckoning with their faces glowing like the glowing of the moon on a clear night.” Then Okkashah Ibn Mihsan Al-Asadi stood dragging a tiger skin on him. He said, “O Messenger of Allah, ask Allah to make me from them.” Then the Prophet (Peace and Blessings of Allah be upon him) said, “O Allah, make him from them.” Then a man from the Ansar stood and said, “O Messenger of Allah, ask Allah to make me from them.” He replied, “Okkashah succeeded you to it.”

This Hadith has been narrated from many ways which provides certainty, i.e., in the authenticity of this Hadith and we shall mention it in the chapter “Description of Paradise.” We shall mention in the war against the apostates (Ahlur-Riddah) that Tulaihah Al-Asadi (false prophet) killed Okkashah as a martyr. Then Tulaihah recanted from what he claimed of Prophethood and repented to Allah. He came to Abu Bakr, performed the Umrah and his Islam was good means he became a righteous Muslim.

It has been affirmed in the Saheehain from the Hadith of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “While I was asleep I felt as though two bracelets were placed in my hand and I broke them. Then it was inspired to me in the dream to blow them, so I blew them and they flew. I interpreted it as two liars that shall exit, one (chief) from San‘a (Yemen’s capital) and the other (chief) from Al-Yamamah (Riyadh and surrounding areas).” It has been mentioned about the delegations that came to the Prophet that he said to Musailimah when he came with his people and began to say, “If Muhammad gives me this affair (leadership) after him then I will follow him.” The Messenger of Allah (Peace and Blessings of Allah be upon him) stood in front of him and said, “By Allah, if you ask me for this branch I wouldn’t give it to you and if you turn away, Allah will indeed slay you and I see in you that which I was shown about you (i.e., the dream he had).” It occurred likewise, Allah got him slaughtered and humiliated, and broke him and defeated him in the Battle of Yamamah just as he had killed Al-Aswad Al-Ansi in San‘a, based upon what we will narrate, if Allah wills.

It has been affirmed in the other Hadith that Musailimah wrote after that to the Prophet (Peace and Blessings of Allah be upon him): In the Name of Allah, the Most Merciful, the Most Beneficent. From Musailimah the messenger of Allah, to Muhammad, the Messenger of Allah. Greetings to you. To proceed, I have been given a share in the matter after you, the cities are yours and the rural areas are mine. However, the Quraish are transgressors.

The Messenger of Allah (Peace and Blessings of Allah be upon him) wrote to him: In the Name of Allah, the Most Merciful, the Most Beneficent. From Muhammad the Messenger of Allah, to Musailimah the Liar. Peace on those that follow guidance. To proceed, the Earth belongs to Allah; He inherits it to whoever He wills and the end result is for the Believers.

Allah (SWT) made the end for Muhammad (Peace and Blessings of Allah be upon him) and his Companions because they are the Muttaqoon (those that have fear of Allah) and they are the just Believers. Many Ahadeeth have been narrated from many ways from the Prophet (Peace and Blessings of Allah be upon him) regarding the prophecy of the apostasy that occurred in the era of Abu Bakr. Abu Bakr As-Siddeeq fought against them with the armies of Muhammad (Peace and Blessings of Allah be upon him) until they returned to the religion of Allah in flocks, and to the sweet water of Eeman after it had turned bitter. Allah says: O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble toward the Believers, stern toward the disbelievers. (Soorah Al-Ma’idah: 54) The commentators of the Qur’an said: That was in reference to Abu Bakr and his Companions.

It has been affirmed in the Saheehain from ‘A’ishah in the story of the secret discussion the Prophet (Peace and Blessings of Allah be upon him) had with his daughter Fatimah and his mention to her that Jibreel used to listen to him recite the Qur’an once every year that he said, “And he made me recite the Qur’an twice this year and I see that is only because my time to die has come near.” Then she wept, and he told her in whispers to her that she was head of the women in Paradise and he is the first of his family who is going to follow him (i.e. die), and this is what happened. Al-Baihaqi said, “The scholars have differed over how long Fatimah lived after the Messenger of Allah (Peace and Blessings of Allah be upon him); it is said 2 months, and it is said 3 months, and it is also said 6 and 8 months.” He added And the most authentic narrations is the narration of Az-Zuhri from Urwah from ‘A’ishah that she said: Fatimah lived for 6 months after the death of the Messenger of Allah (Peace and Blessings of Allah be upon him).” It is collected in the Saheehain.

And from the book, Signs of Prophethood, in the chapter about his informing of future unseen matters

From this is what has been affirmed in the Saheehain from ‘A’ishah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There were people that were inspired in the nations and if there is one in my nation it will be Umar Ibn Al-Khattab.”

Narrated by Tariq Ibn Shihab, he said, “We used to say that Umar Ibn Al-Khattab speaks from an angel’s tongue.” We have mentioned in the biography of Umar Ibn Al-Khattab many matters from his discoveries and that which he used to mention from matters of the unseen like the story of Sariyah Ibn Zunaim and that which is similar to it.

From this is what Al-Bukhari narrated from ‘A’ishah: The wives of the Prophet (Peace and Blessings of Allah be upon him) gathered with him one day and said, “O Messenger of Allah, who is the first from among us going to catch up with you (i.e., who is going to die first then be with you)?” He replied, “The one who has the longest arm.” Sawdah was the one with the longest arm so she was the first to catch up to the Messenger of Allah (Peace and Blessings of Allah be upon him). This is what has been mentioned in Al-Bukhari’s Saheeh that it was Sawdah.

That which Muslim narrated from ‘A’ishah Bint Talhah, from ‘A’ishah, the Mother of the Believers, that she mentioned the Hadith as mentioned above and in it Zainab had the longest arms from among us because she used to work with her hand and used to give in charity.” This is well-known among the historians that Zainab Bint Jahsh was the first of the Prophet’s wives to die. Al-Waqidi said: She died in Year 20 and Umar Ibn Al-Khattab prayed upon her (the funeral prayer).

I say: As for Sawdah then she died in the end of the rule of Umar Ibn Al-Khattab also, as mentioned by Abu Khaithamah.

From that is what Muslim narrated from the Hadith of Usair Ibn Jabir from Umar Ibn Al-Khattab regarding the story of Uwais Al-Qarani and the Prophet’s mention of him that he is the best of the Tabi‘een and that he had leprosy so he prayed to Allah and He removed it from him except for a place on his body the size of a Dirham. He was good to his mother and he commanded Umar to ask him to seek forgiveness from Allah for him. This man was found in the era of Umar upon the exact description that he mentioned in the Hadith. I have mentioned the ways of this Hadith and its words and the explanation of it in detail in that which I compiled from the Musnad of Umar Ibn Al-Khattab.

Narrated by Umm Waraqah Bint Nawfal: When the Messenger of Allah (Peace and Blessings of Allah be upon him) fought in Badr, she said: “O Messenger of Allah, allow me to come with you in the battle, I shall nurse your wounded, so that Allah may grant me martyrdom.” He replied to her, “Stay in your house, because Allah will grant you martyrdom.” She used to be called Ash-Shaheedah (the Martyr) and she had memorized the Qur’an and asked the Prophet’s permission to have a guard who would

watch over her. She had a pact that her slave boy and girl be free when she dies, so they stood by her at night and smothered her in her blanket until she died. Umar woke up in the morning, stood in front of the people and said, "Whoever has knowledge about these two or saw them then he should bring them. Then he gave the order (after they were found) and crucified them and they were the first two who were crucified in Madinah.

From that is what Al-Bukhari narrated from Awf Ibn Malik in his Hadith from him concerning the six signs after his death and a part of it: "Then a plague that will take you like Qu'asal-Ghanam (a disease that causes animals to excrete a fluid from its nose then die suddenly after)." This occurred in the era of Umar and that is the plague of Amawas (a village near Jerusalem) in the Year 18 and many from the most noble of Companions died from it, from them was; Mu'adh Ibn Jabal, Abu Ubaidah, Yazeed Ibn Abu Sufyan, Shurahbeel Ibn Hasanah, Abu Jandal Ibn Suhail Ibn 'Amr and his father and Al-Fadl Ibn AlAbbas Ibn Abdul-Muttalib.

Narrated Mu'adh Ibn Jabal, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Six (matters) are from the signs of the hour; my death, the conquering of Jerusalem, a plague that will afflict the people like Qu'asal-Ganam, a trial its realm will enter the house of every Muslim, and that a man would be given 1,000 Dinars and dislike it and that the Romans will go to war and they will come to you with 80 big banners and under each banner there are 12,000 men."

Narrated Abdullah Ibn Hayyan that he heard Sulaiman Ibn Moosa mention that the plague afflicted the people in (shortly after) the Battle of Amwasah and Amr Ibn Al-As stood and said, "O people, this illness is impurity so stay away from it." Then Shurahbeel Ibn Hasanah stood and said, "O people, I have just heard the statement of your companion and, by Allah, I have embraced Islam and prayed and Amr is more misguided than the camel of his household. It is nothing other than a plague that Allah has sent so remain patient." Mu'adh Ibn Jabal stood and said, "O people, I have just heard the statements of these two companions of yours, this plague is a mercy upon you and the call (Da'wah) of your Prophet (Peace and Blessings of Allah be upon him). I indeed heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'You are going to journey to Sham and reach called, the Land of Amwasah, and a plague is going to exit which leaves marks like the marks of ulcers, and then by it Allah causes you and your children to die as martyrs and purify your wealth.' O Allah, you know that I heard this from the Messenger of Allah (Peace and Blessings of Allah be upon him). So give Mu'adh and his family the greatest portion from it and don't cure him from it." He added, "He was afflicted in his index finger and began to say, 'O Allah, bless it because when you bless something which is small then it becomes big'." Thereafter, his son was afflicted and he entered upon him and recited the Verse: (This is) the truth from your Lord. So be you not one of those who doubt. (Soorah Al-Baqarah: 147) So he replied: Insha'Allah (if Allah wills), you shall find me of As-Sabireen (the patient ones, etc.)." (Soorah As-Saffat: 102).

Narrated by Hudhaifah: Umar Ibn Al-Khattab said, "Who among you remembers the statement of Allah's Messenger ((Peace and Blessings of Allah be upon him)) about afflictions?" I said, "I know it as the Prophet had said it." Umar said, "No doubt, you are bold. How did he say it?" I said, "A man's afflictions (wrong deeds) concerning his wife, children and neighbors are expiated by (his) prayers, charity, and enjoining good." (The sub-narrator, Sulaiman, added that he said, "The prayer, charity, enjoining good and forbidding evil.") Umar said, "I did not mean that, but I ask about that affliction which will spread like the waves of the sea." I said, "O chief of the Believers! You need not be afraid of it as there is a closed door between you and it." He asked, "Will the door be broken or opened?" I replied, "No, it will be broken." He said, "Then, if it is broken, it will never be closed again?" I replied, "Yes." We were afraid to ask what that door was. We asked Masrooq to inquire, and he asked Hudhaifah regarding it. Hudhaifah said, "The door was Umar." We further asked Hudhaifah whether Umar knew what that door meant. Hudhaifah replied in the affirmative and added, "He knew it as one knows that there will be a night before tomorrow morning. I informed him from Hadiths not fictitious stories." The

sub-narrator said, “We were afraid to ask him. We ordered Masrooq to ask him, and he asked: Who is that door. He replied: Umar.”

This is what happened after the murder of Umar, trials fell on the people and their existence was reaffirmed with the murder of Uthman Ibn Affan.

Narrated by Salim from his father, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) saw Umar wearing a garment and asked him, “Is your garment new or is it washed?” He replied, “Washed.” He said, “Wear new (clothes), and live praiseworthy and die as a martyr.” The narrator said: I think he said, “May Allah provide you with the pleasure of your eyes in this world and the hereafter.”

That which he mentioned in the Hadith occurred for indeed he was martyred while he was standing in Fajr prayers in his Mihrab (place where Imam stands) in the Prophet’s Mosque. The Hadith of Abu Dharr has been mentioned earlier concerning the glorification of the stones in the hands of Abu Bakr, Umar and then Uthman and then the Prophet’s statement after that, “This is the Caliphate of Prophethood.”

It has been affirmed in the Saheehain from Abu Moosa Al-Ash‘ari: One day, I performed my Wudoo’ in my house and set forth with the determination that I would stick to Messenger of Allah (Peace and Blessings of Allah be upon him) and spend the whole day with him. I came to the Mosque and asked about him. The Companions told that he had gone in a certain direction. Abu Moosa added: I followed him inquiring until I came to Bi’r Arees (a well in the suburb of Al-Madinah). I sat down at the door till he had relieved himself and performed Wudoo’. I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, “I will be the doorkeeper of the Messenger of Allah (Peace and Blessings of Allah be upon him) today." Abu Bakr came and knocked at the door. I said; "Who is that?" He said: "Abu Bakr." I said, "Wait a moment." Then I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah! Abu Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah.’’ I returned and said to Abu Bakr: “You may enter and Messenger of Allah (Peace and Blessings of Allah be upon him) has given you the glad tidings of (entering) Jannah.’’ Abu Bakr came in and sat down on the right side of Messenger of Allah (Peace and Blessings of Allah be upon him) and suspended his legs into the well and uncovered his shanks, as the Messenger of Allah had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudoo’ and intending to join me. I said to myself: “If Allah intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here.’’ Someone knocked at the door and I said, “Who is it?’’ He said, “Umar Ibn Al-Khattab.’’ I said, “Wait a moment.’’ I proceeded toward the Messenger of Allah (Peace and Blessings of Allah be upon him) and greeted him and said, "Umar is at the door, seeking permission to enter.” He said, "Let him in and give him the glad tidings of entering Jannah.’’ I went back to Umar and said to him, “the Messenger of Allah has given you permission as well as glad tidings of entering Jannah.’’ He entered and sat down with Messenger of Allah (Peace and Blessings of Allah be upon him) on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allah intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthman Ibn Affan." I said, "Wait a moment." I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and informed him about his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face.’’ I came back to him and said, “You may enter; and the Messenger of Allah (Peace and Blessings of Allah be upon him) gives you the glad tidings of entering Jannah together with a tribulation that will afflict you.’’ He got in and saw that the elevated platform round the well was fully occupied. So he sat on the opposite side. Sa‘eed Ibn Al-Musayyab, a sub-narrator, has reported: I interpreted it (the order in which they sat down) indicated the places of their burial they (the graves of

the Prophet (Peace and Blessings of Allah be upon him), Abu Bakr and Umar) were together and the grave of Uthman was away from theirs.

Another narration adds: Abu Moosa Al-Ash‘ari said: The Prophet (Peace and Blessings of Allah be upon him) ordered me to guard the door. When Uthman was told (about the misfortune) he praised Allah and said: "Allahul-Musta‘an (His help is to be sought).’’

Narrated ‘A’ishah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Call some of my Companions for me.” I replied, “Abu Bakr?” He said, “No.” I asked, “Umar?” He replied, “No.” I asked, “Uthman?” He said, “Yes.” When Uthman arrived (Al-Baihaqi) he said: He leaned and began to whisper to him and Uthman’s color changed. Abu Sahlah said: When it was the day of the house (siege, i.e., when Uthman was murdered) and he was present therein, we said, “O Leader of the Believers, are you not going to fight?” He replied, “No, the Messenger of Allah (Peace and Blessings of Allah be upon him) has taken my promise and I am going to make myself patient upon that (i.e., not to fight and that he will be martyred).”

Al-Baihaqi narrated from the Hadith of Moosa Ibn Uqbah: My grandfather informed me, the father of my mother, Abu Habeebah, that he entered the house while Uthman was surrounded in it. And he heard Abu Hurairah seek permission from Uthman to speak, so he allowed him. He stood and praised Allah and extolled Him and said, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “You are going to experience trials and discord after me.” Then someone from the people said to him, “Who shall we stick by, O Messenger of Allah? – or (he said): What do you command us?” He replied, “Stick to the faithful and his companions,” and he was indicating to Uthman by that.

Narrated by Abdullah Ibn Masood from the Prophet (Peace and Blessings of Allah be upon him) that he said, “The affair of Islam shall remain intact for 35 years – or he said 36 or 37 years – and if they perish then the path of those who perished. If their religion remains then it will remain established for 70 years.”

Al-Baihaqi said: It has reached me that in this was an indication to the tribulations that occurred, from them was the murder of Uthman in year 35. In this Hadith, there is an indication to the tribulations that occurred in the era of Ali. And he meant by 70 years the kingdom of Banu Umayyah tribe, because between the establishment of the kingdom for them and the time when callers appeared (in support of the Al-Abbasi movement) in Khurasan and the weakness of the Banu Umayyah’s tribe is close to 70 years.

Another Hadith

Narrated by Umm Dharr, she said: When Abu Dharr’s death was near, I cried. He said, “What causes you to cry?” I replied, “How can I not cry when you are going to die in an open plain of the earth and I have no strength to bury you and I don’t have a sheet of cloth that is sufficient for you so I can cover you with it.” He replied, “Don’t cry, be happy because I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say to a group of people, ‘A man from among you shall die in a plain of the earth, a group from the Muslims will witness him (shall pray on him).’ There is none from that group except that he died in a village or a group and I am the one who die in a plain of land. By Allah, I am not lying nor was I told a lie.”

The Hadith concerning his death is renowned in Ar- Rabadhah in the Year 33 in the Caliphate of Uthman and from those people that came to him while he was about to die was Abdullah Ibn Mas‘ood and he is the one who offered prayers on him. He came to Madinah and lived for 10 days there and then he died.

Narrated Abud-Darda’, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “I am going to leave you (i.e. die) until the Pond. I will wait whoever comes to me from you then

I will be disputed with about one of you, so I will say: He is from my Ummah. It will be said, 'Do you know what they did after you'?" Abud-Darda' said: I feared that I may be from those (who are repelled). I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and mentioned that to him. He replied, "You are not from them." The sub-narrator said: Abud-Darda' died before Uthman died and before the tribulations occurred.

I say: Sa'eed Ibn Abdul-Azeez said, that Abud- Darda' passed away with two years remaining from Uthman's Caliphate. And Al-Waqidi, Abu Ubaidah and others said that he passed away in Year 32.

A mention of his briefing concerning the tribulations toward the end of Uthman's era and the Caliphate of Ali Ibn Abi Talib

It has been affirmed in the Saheehain from Usamah Ibn Zaid: The Messenger of Allah (Peace and Blessings of Allah be upon him) stood on a balcony (rooftop) of a high-rise building from the high-rise buildings of Madinah and said, "Do you see what I see? I indeed see the places where the tribulations will occur around your houses like the places where the rain drops."

Imam Ahmad and Muslim narrated from Abu Idrees Khawlani: I heard Hudhaifah Ibn Al-Yaman say, "By Allah, I am the most learned of the people concerning every tribulation that is going to occur from now until the Hour. That isn't because the Messenger of Allah (Peace and Blessings of Allah be upon him) informed me about something from that which he told me in secret and didn't inform anyone else about it. But the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned when he was talking to a group that I was in. He was asked about the tribulations. "From them are three matters which will not leave anything from them, like the wind of summer. From them are small (matters) and from them are big (matters)." Hudhaifah said, "Then that group left and I stayed (i.e., to hear the rest of the story)." This is the wording of Ahmad.

Al-Baihaqi said: Hudhaifah died after the first tribulation, the murder of Uthman and before the last two tribulations (from the three mentioned in the Hadith above) in the era of Ali.

I say: Al-Ijli and others from the historians said: The death of Hudhaifah was after the murder of Uthman by 40 days, and he is the one who said, "If the murder of Uthman was any guidance, the Ummah would have milked yoghurt from it. However, it was misguided, so the Ummah milked blood from it." He said, "If one of you was to move for what you did to Uthman then it would have been appropriate for him to dance."

Narrated by Zainab Bint Jahsh, the wife of the Prophet (Peace and Blessings of Allah be upon him), she said: The Prophet (Peace and Blessings of Allah be upon him) woke up from his sleep with a red face and said, "There is no god deserving of worship except Allah; woe be unto the Arabs from an evil that has drawn nearer. Allah has opened (a hole) from the barrier of Ya'jooj and Ma'jooj similar to this, and he made a circle with his index finger and his thumb and the finger next to it. I said, "O Messenger of Allah, are we going to perish when there are righteous people among us?" He said, "Yes, if evil increases."

Abu Dawood As-Sijistani (Afghani) narrated in his Sunan from Sa'eed Ibn Zaid, who said: We were with the Prophet (Peace and Blessings of Allah be upon him), when he mentioned a tribulation and magnified its affair. We said, "O Messenger of Allah, if this reaches us, it shall destroy us." He replied, "Rather, being killed is enough for you (i.e., you won't be destroyed)." Sa'eed said, "I saw that my brothers were killed."

Hudhaifah said, "There is no one from the people who will be affected by the tribulations except that I will fear for him with the exception of Muhammad Ibn Maslamah because I heard the Messenger of

Allah (Peace and Blessings of Allah be upon him) say, ‘The tribulations will not harm you’.” This Hadith has a broken chain (in effect, it is weak).

Ahmad narrated from Abul-Ash‘ath As-San‘ani, he said: Yazeed Ibn Mu‘awiyah sent me to Ibn Az-Zubair. When I arrived in Madinah I entered upon so-and-so – Ziyad (a sub-narrator) forgot his name – and said, “The people have done that which they have done, so what do you think?” He said, “My close friend Abul-Qasim (the Prophet) advised me, ‘If you reach any of these tribulations, then go to (Mount) Uhud and break the blade of your sword and sit in your house’. The Prophet added, ‘If anyone enters your house, go to your bed, if he goes to your bed, sit on your knees and say: Return with my sin and your sin so you become from the dwellers of the fire and that is the reward of the oppressors.’ I broke the blade of my sword and sat in my house.”

(Translator’s note: The tribulations which are referred to here are in reference to the fights and wars that occurred between the Muslims like in the time of Ali, Mu‘awiyah and Yazeed and also when the word Fitnah, i.e., tribulation mentioned earlier).

Narrated by Bint Uhban Al-Ghifari, Ali came to Uhban and said, “What prevents you from following me?” He said, “My close friend and son of your uncle (the Prophet) advised me, ‘There will be discord, tribulations and differences. If that happens, break your sword and sit in your house and take a sword made out of wood’.”

Narrated Abu Hurairah, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There shall be tribulations, the one who sits is better than the one who stands. And the one who stands is better than the one who walks and the one who walks is better than the one who runs. Whoever exposes himself to it, he will be destroyed by it, and whoever finds a place of refuge or a safe place, he should stay in it”.

Narrated Ibn Mas‘ood from the Prophet (Peace and Blessings of Allah be upon him) that he said, “There will be injustice and matters that you disapprove.” They said, “O Messenger of Allah, then what do you command us?” He replied, “You fulfill the rights that are incumbent on you and you ask Allah for what (rights) belong to you.”

Narrated by Abu Bakrah from the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “There will be a time of tribulations, then there will be a tribulation and the one who walks in it will be better than the one who runs. The one who sits will be better than the one who stands in it, the one who lies in it will be better than the one who sits. When it arrives, the one who has sheep should tend to his sheep, the one who has land should tend to his land, the one who has camels should tend to his camels.” A man from the people said, “O Prophet of Allah, May Allah sacrifice me for you, what if someone doesn’t have sheep, or land, or camels what should he do?” He replied, “He should take his sword, strike its edge on a stone and then escape if he can. O Allah, I have conveyed.” A man said, “O Messenger of Allah, May Allah sacrifice me for you, what if someone compels me by my hand and takes me to one of the two rows or one of the two parties – Uthman (the sub-narrator) had doubt (i.e., over: “one of the two rows or two parties”) – then a man stabs me with his sword and kills me, what shall be from my affair?” He said, “He will return with your sin and his sin and be from the dwellers of the fire.” This is what Muslim narrated from the Hadith of Uthman Ash-Shahham. This is a mention of the arrival of tribulations and many Ahadeeth have been narrated with this meaning.

Narrated by ‘A’ishah when she came to Al-Haw’ab (a place between Makkah and Al-Basrah), she heard the barking of dogs and said: I think I am going to return. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to us: “Who from among you (addressing his wives) will the dogs of AlHaw’ab bark at.” Az-Zubair said to her, “Are you going to return? Maybe Allah will bring peace between the people with you.” This chain is on the condition (in accepting authentic narrations) of the Saheehain and they didn’t narrate it.

Narrated by Ibn Abbas, he said: When the allies of Ali went to Basrah and knew that the people of Basrah had gathered for Talhah and Az-Zubair they found that difficult and felt it in their hearts. Then Ali said, “By the One besides Whom there is no god worthy of worship except Him, he will defeat the people of Basrah and kill Talhah and Az-Zubair. And 6,550 men from Kufah will face you or he said 5,500.” AlAjlah (a sub-narrator) had doubt (over this figure). Ibn Abbas said: That fell in my heart and when I went to Kufah I thought that I should have a look. If it was as he said then it was a matter that he heard and if not then it was propaganda. I met a man from the army and asked him, and, by Allah, he said that which Ali mentioned. Ibn Abbas said: And that is what the Messenger of Allah (Peace and Blessings of Allah be upon him) informed him.

Narrated by Abu Harb Ibn Abul-Aswad (Ad-Deeli) from his father – the Hadith of each of them merged with the other – he said, “When Ali and his companions approached Talhah and Az-Zubair and the rows (of the two sides) drew closer to each other Ali emerged upon the mule of the Messenger of Allah (Peace and Blessings of Allah be upon him) and shouted, “Call Az-Zubair Ibn Al-Awwam for me because I am Ali.” Then Az-Zubair was called and came until the necks of their animals were tangled together, and Ali said: I ask you in Allah’s Name, do you remember when the Messenger of Allah (Peace and Blessings of Allah be upon him) met you at such-and-such place and said, O Zubair, do you love Ali?” You said, “Shall I not love the son of my maternal uncle and the one who is on my religion?” He replied, “O Ali, do you love him?” I said, “O Messenger of Allah, shall I not love the son of my paternal aunt and the one who is on my religion?” The Prophet said, “O Zubair, you are going to fight him while you are going to be the wrong doer.” Az-Zubair said, “Indeed, by Allah, I forgot it since I heard it from the Messenger of Allah (Peace and Blessings of Allah be upon him) and now I have remembered it. By Allah, I shall not fight you.” Az- Zubair returned on his riding animal splitting the rows. His son Abdullah Ibn Az-Zubair came to him and said, “What is wrong with you?” He replied, “Ali reminded me of a Hadith I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him), I heard him say, ‘You are going to fight him while you are the wrongdoer’, so I shall not fight him.” He asked, “So you came to fight? You only came to make peace between the people and that Allah reconciles this matter.” He replied, “I have taken an oath not to fight him.” He said, “Then free your slave Jarjis and stand till you reconcile between the people.” He freed his slave and stood, and when the affair of the people differed he went on his horse.

It has been affirmed in the Saheehain from the Hadith of Hammam Ibn Munabbih, from Abu Hurairah, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The Hour shall not be established until two great parties of the Believers fight, their call is one.”

These two parties are the people of the camel (i.e., the party of ‘A’ishah as she was on a camel and when it was struck the war ended) and the people of Siffeen (the place of the first battle between the allies of Ali and his opponents). That is because they both call to Islam and they only disputed over matters pertaining to leadership and considering the beneficial matters that benefit the Ummah and the general folk. Leaving the battle was more appropriate than making it, as was the school of thought of the majority of the Companions as we shall mention.

Narrated by Safwan Ibn Amr, he said: The people of Sham (party of Ali’s opposition) were 60,000 and 20,000 of them were killed and the people of Iraq (party of Ali) were 120,000 and 40,000 were killed from them.

However, Ali and his allies were the closest of the two parties to the truth than Mu‘awiyah. The allies of Mu‘awiyah were the ones who revolted against them as has been affirmed in Saheeh Muslim from Abu Sa‘eed Al-Khudri. He said: Somebody who is better than me informed me – i.e., Abu Qatadah – that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ammar, “The rebellious group shall kill you (and Ammar was from the allies of Ali).”

Narrated by Abu Ubaidah Ibn Muhammad Ibn Ammar Ibn Yasir from a Mawla of Ammar, who said: Ammar fell ill with an illness that made him weak, and he fell unconscious but recovered while we were crying around him. He asked, "Why are you crying? Do you fear that I will die on my bed? My beloved has informed me that the rebellious party shall kill me and my last provision in this world is diluted Laban."

Narrated by Ibn Mas'ood, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "When the people differ, Ibn Sumayyah will be with the truth." It is well-known that Ammar was in the army of Ali in the Battle of Siffeen and the allies of Mu'awiyah from Ash-Sham killed him and a man with the name of Abul-Ghadiyah killed him, and he was a man from the common folk. It has been mentioned that he was a Companion and Abu Umar Ibn Abdul-Barr and others mentioned him from the names of the Companions, and he was Abul-Ghadiyah Muslim. It has been said that his name was Yasar Ibn Uzaihir Al-Juhani from Quda'ah and it is said he was a Muzani (tribesman), yet it has also been mentioned they were two. He lived in Ash-Sham and then moved to Wasit, Ahmad narrated a Hadith from him and he has another Hadith with another compiler of Hadith. The scholars said that he was the murderer of Ammar Ibn Yasir and he used to mention the description of his murder of Ammar and he wouldn't be ashamed of that. We shall mention his biography when we speak of his murder of Ammar in the era of Mu'awiyah in the Battle of Siffeen. Whoever has mentioned that he fought in the Badr has made an error.

Narrated by Hanzalah Ibn Khuwailid Al-Anazi, he said: While I was with Mu'awiyah two men came disputing over the head of Ammar, every one of them said: I killed him. Abdullah Ibn Amr said, "Each of you should prefer that it was the other of you because I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'The rebellious party will kill him.' Mu'awiyah said, "Take your insane (son) away from us, O Amr. Why are you with us?" Abdullah said, "My father complained about me to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said, 'Obey your father as long as he lives and don't disobey him.' I am with you but I won't fight."

Narrated by Abdullah Ibn Al-Harith Ibn Nawfal, who said, "I was traveling with Mu'awiyah who was returning from Siffeen and along with him was Amr Ibn Al-As. Abdullah Ibn Amr said, "O my father, didn't you hear what the Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ammar, 'Woe be unto you, O Ibn Sumayyah. The rebellious party shall kill you'!" He said: Then Amr said to Mu'awiyah, "Do you not hear what he says?" Mu'awiyah said, "The prohibition never ceases to come to me. Did we kill him? The ones that killed him are the ones who brought him (to us)."

The statement of Mu'awiyah: "That the one who killed him is the one who brought him to our swords," is a very far interpretation. Because that would imply that the leader of the army is the one who killed those who died in the way of Allah as he would have brought him to the swords of the enemies.

Amr said to Abdur Rahman Ibn Awf, "Do you not know that we used to read in the Qur'an: Strive hard in Allah's cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior) (Soorah Al-Hajj: 78) in the end of time just as you made Jihad at the beginning of time?" Abdur Rahman Ibn Awf said, "When is that, O leader of the Believers?" He replied, "When the tribesman of Umayyah become leaders and the tribesman of Al-Mugheerah become the ministers." Al-Baihaqi mentioned it here and it is as though he was using it as an evidence for the chapter which he mentioned after it concerning the two arbitrators and the outcome of their affair.

Chapter concerning his briefing about the two arbitrators which were sent in the era of Ali

The two arbitrators were from the best of the Companions and they were Amr Ibn Al-As As-Sahmi from the party of Ash-Sham (Mu'awiyah) and the second was Abu Moosa Abdullah Ibn Qais Al-Ash'ari from the party of Iraq (Ali). They were only chosen in order to bring peace between the people and

agree on a matter which entails ease for the Muslims and saving their blood. This is what occurred and because of them none was misguided due to them except for the Khawarij sect. Because they rebuked the two leaders for their use of arbitration, rebelled against them and labeled them as disbelievers. Ali Ibn Abu Talib fought against them and Ibn Abbas challenged their views. Then some of them returned to the truth yet the remainder continued until most of them were killed at An-Nahrawan and in areas from their defeated stances as we shall mention.

The Prophet's mention of the exit of the Khawarij

Narrated by Abu Sa'eed Al-Khudri: While we were with the Messenger of Allah (Peace and Blessings of Allah be upon him) and he was distributing something, Dhul-Khuwaisirah came – and he was a man from the tribe of Tameem – and said, "Be just, O Messenger of Allah." He replied, "Woe to you, and who will be just? You have indeed lost if I was not just." Umar said, "O Messenger of Allah, give me permission so that I may strike his neck." He replied, "Leave him, for he has companions and if you compare your prayers with theirs, and your fasting with theirs, you will look down upon your prayers and fasting in comparison to theirs. They recite the Qur'an but it doesn't leave their throats. They will leave this religion just as an arrow darts through the games body in which case, if the point of the arrow was examined, nothing will be found on it, and when its stem was examined, nothing will be found on it; and if its feathers are examined nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people are recognized will be a black man. One of his upper arms will be like the breast of a woman or like a moving piece of flesh and they will appear at a time of discord between the people (Muslims)." Abu Sa'eed said, "I testify that I heard this Hadith from the Messenger of Allah (Peace and Blessings of Allah be upon him) and I testify that Ali fought against them while I was with him, then he ordered that man be sought. He was searched for and brought and I saw that he was bearing the description that the Messenger of Allah (Peace and Blessings of Allah be upon him) made about him."

Muslim narrated in his Saheeh from Abu Sa'eed, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A group shall emerge at a time of discord between the Muslims, the nearest of the two parties to the truth shall kill it." He also narrated it from the Hadith of Abu Ishaq Ath-Thawri from Habeeb Ibn Abu Thabit from Ad-Dhahhak Al-Mishraqi from Abu Sa'eed from the Prophet (Peace and Blessings of Allah be upon him).

Muslim narrated from (Yusair) Ibn Amr, who said, "I asked Sahl Ibn Hunaif, did you hear the Messenger of Allah (Peace and Blessings of Allah be upon him) speak about those Khawarij?" He replied, "I heard him, then he pointed toward the East - and in another narration, toward Iraq - and said, 'A group shall emerge, they shall recite the Qur'an with their tongues yet it doesn't pass their throats. They shall leave this religion just as an arrow passes through its game, they have shaved heads.'"

In the Saheehain from Ali: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "A group will emerge toward the end of time, with new teeth (young people), with foolish aspirations, and they speak with words from the best of creation (i.e., the Prophet's sayings), their faith will not pass their throats. Wherever you meet them then kill them, for lies a reward for the one who kills them till the Day of Resurrection."

Narrated by Sa'd Ibn Abi Waqqas, he said: The Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned the man with a (female) breast and said, "The devil of the mountain spring is like the one who tends to horses, a man from Bajeelah shall bring him." He was known as: Al-Ashhab or Ibn Al-Ashhab; he is the sign of an oppressive people. Sufyan said: Ammar (Ad-Duhni) that a man brought him known as Al-Ashhab or Ibn Al-Ashhab.

Narrated by Abu Sa'eed, he said: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "There will be someone from you who will fight in defense of the interpretation of the Qur'an

just as I fought in defense of its revelation." Abu Bakr said, "Is that me, O Messenger of Allah?" He replied, "No." Umar said, "Is that me, O Messenger of Allah." He replied, "No, but he is Khasifun-Na'l." He intended Ali.

Narrated from Lahiq, he said, "The ones who rebeled against Ali in An-Nahrawan were 4,000 in iron. The Muslims mounted them and killed them and they didn't kill from the Muslims except 9, and if you wish then go to Abu Barzah, for he will testify to that."

I say: The narrations from the Messenger of Allah (Peace and Blessings of Allah be upon him) concerning fighting against the Khawarij are Mutawatirah (many in number providing certainty in the narrations' authenticity) because they are from many paths that provide certainty with the Imams of this field (i.e. Hadith). And its occurrence in the era of Ali is known by necessity among all the people of knowledge. And as for how they rebeled, and Ibn Abbas' debating with them concerning that and the return of many of them to him then it shall be mentioned - if Allah wills - at its appropriate place.

The Prophet's mention of Ali Ibn Abi Talib's murder, and then it occurred exactly as he mentioned

Narrated Ammar Ibn Yasir, who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said to Ali when he was made in charge of the Battle of Al-Ushairah, "O Abu Turab – because of what he saw upon him from Turab (soil) – shall I not inform you of the two worst men the people?" We said, "Indeed, O Messenger of Allah." He replied, "Uhaimir Thamood, the one who slayed the she-camel (see Soorah Shams) and the one who will hit you on this, O Ali – (he pointed to) the top of his head – until this is wet from it," (he pointed to) his beard (i.e. until his beard will be full of blood).

Narrated by Zaid Ibn Wahb, he said: The leader of the Khawarij came to Ali and said to him, "Fear Allah because you are going to die." He replied, "No, by the One Who cleaves the grain and the One Who created human being, but I am going to be murdered from a blow to this which will dye this – and he pointed to his beard – is a fixed covenant and a decreed decree and he has failed who invents (such falsehood)."

It is renowned from Ali that when Abdur Rahman Ibn Muljam Al-Khariji stabbed him while he was exiting for the morning prayer at the door, Ali remained alive for two days since the stabbing and Ibn Muljam was held. Ali nominated his son Al-Hasan for being the Caliph as shall be mentioned and commanded him to lead the armies and said to him, "Ali doesn't flow like the river." When he died, Abdur Rahman was killed by means of Qawad (punishment for murder) and it is mentioned that he was killed by means of Hadd (punishment). And Allah (SWT) knows best. Al-Hasan Ibn Ali led the armies and went to Mu'awiyah as shall be explained later.

The Prophet's mention of the event between Mu'awiyah and Al-Hasan and the nobility of his grandson Al-Hasan by resigning

Narrated by Abu Bakrah, he said: The Prophet (Peace and Blessings of Allah be upon him) took Al-Hasan Ibn Ali one day and he ascended the pulpit with him and said, "This son (grandson can be called "son" in Arabic) of mine is Sayyid (noble) and Allah will bring peace with him between two great parties of the Muslims."

Al-Bukhari said from Al-Hasan (Al-Basri) in the book of Sulh (peacemaking):

By Allah, Al-Hasan Ibn Ali led large battalions like mountains against Mu'awiyah Ibn Abu Saufyan. Amr Ibn Al-As said (to Mu'awiyah), "I surely see battalions which will not turn back before killing their opponents." Mu'awiyah who was really the best of the two men said to him, "O Amr! If they killed

those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?"

Then Mu'awiyah sent two Quraishi men from the tribe of Abd-Shams called Abdur Rahman Ibn Sumurah and Abdullah Ibn Amir Ibn Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." They went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of Abdul-Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Mu'awiyah offers you so-and-so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." Whatever Al-Hasan asked they said, "We will be responsible for it for you." Al-Hasan concluded a peace treaty with Mu'awiyah.

Al-Hasan (Al-Basri) said: I heard Abu Bakr say, "I saw Allah's Messenger on the pulpit and Al-Hasan Ibn Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan Ibn Ali saying, 'This son of mine is a Sayyid (i.e., a noble) and may Allah make peace between two big groups of Muslims through him'."

The affair occurred exactly how the Prophet (Peace and Blessings of Allah be upon him) mentioned. When the leadership was passed to Al-Hasan Ibn Ali and he led the armies of Iraq, and Mu'awiyah came to him and they met at As-Siffeen based upon what Al-Hasan Al-Basri mentioned, then Al-Hasan Ibn Ali was inclined toward bringing peace. He addressed the people and resigned from leadership and gave it to Mu'awiyah and that was in the Year 40. The leaders of the two armies gave allegiance to him and Mu'awiyah became in charge of the Ummah. That year was named the Year of Congregation due to the unification in it upon one man. We shall narrate that in detail if Allah wills. The period of the continuous Caliphate that the Messenger of Allah (Peace and Blessings of Allah be upon him) made an indication toward ended with this year, as was mentioned earlier in the Hadith of Safeenah, his Mawla, that he said, "The Caliphate after me is for 30 years, thereafter there shall be kingship," and in another narration, "biting." And it has been mentioned in another narration from Mu'awiyah that he said, "We are pleased with it as kingship."

The Prophet's mention of the expedition of the sea to Cyprus which was in the era of Mu'awiyah

Malik narrated from Anas Ibn Malik that the Messenger of Allah (Peace and Blessings of Allah be upon him) would enter upon Umm Haram Bint Milhan (the aunt of the Prophet through weaning) and she would feed him and she was married to Ubadah Ibn As-Samit. Once he entered upon her and fed him and she sat and inspected his head for lice. The Messenger of Allah (Peace and Blessings of Allah be upon him) slept, and when he woke laughing she said: "What causes you to laugh, O Messenger of Allah?" He replied: "I saw a people from my nation battling in the path of Allah riding the waves of this sea, kings on thrones" – or he said "like kings on thrones." Ishaq (the sub-narrator) doubted. Then I said, "O Messenger of Allah, supplicate to Allah that He makes me from them," so he prayed for her and slept again. Then he woke laughing again and she asked him, "What causes you to laugh, O Messenger of Allah?" He replied, "I saw a people battling in the path of Allah," as he mentioned the first time. She said: "O Messenger of Allah, supplicate to Allah that He makes me from them." He replied, "You are from the first of them." Anas said: Then Umm Haram rode the sea in the era of Mu'awiyah. She fell from her riding animal when she left the sea and died.

The Hadith has also been narrated by Al-Bukhari from Abdullah Ibn Yoosuf and by Muslim from Yahya Ibn Yahya, both of them from Malik.

Narrated by Khalid Ibn Ma'dan that Umair Ibn Al-Aswd Al-Ansi informed him that he came to Ubadah Ibn As-Samit while he was staying on the coast of Hims (in Syria) in an apartment he owned with Umm

Haram. Umair said: Umm Haram informed us that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "The first army from my Ummah to battle in the sea is granted Paradise." Umm Haram said, "O Messenger of Allah, am I from them?" He replied, "You are from them." She said: Then the Prophet (Peace and Blessings of Allah be upon him) said, "The first army that battles against the city of Qaisar shall have their sins forgiven." I said, "Am I from them, O Messenger of Allah?" He said, "No."

It is similar to the meaning of the first Hadith. Also in this Hadith there are 3 signs of the Prophethood. The first is the mention of the first battle at sea which occurred in Year 27 with Mu'awiyah when he was on an expedition to Cyprus while he was a governor of Syria (Sham) under Uthman Ibn Affan. (Second) Umm Haram Bint Milhan who accompanied Ubadah Bin As-Samit - her husband, one of the chiefs in the night of the Aqabah (Pact). She died when she was returning from the battle although it has been mentioned in Sham according to what was mentioned earlier in the narration of Al-Bukhari. Ibn Zaid said: She died in Cyprus in the Year 27. (Thirdly) the second battle was the Battle of Constantinople with the first army which went their and the leader (of the army) was Yazeed Ibn Mu'awiyah and that was in Year 52, Abu Ayyoob, Khalid Ibn Zaid Al-Ansari was with them when he died there. And this woman was not with them because she had died before that in the first expedition.

So this Hadith has 3 signs from the signs of the Prophethood; the mention of the 2 battles, the mention that the woman is from the first and not the last and this is exactly what happened.

Information of the war against India

Narrated Abu Hurairah, who said: My close friend informed me the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There will be an army from this Ummah that will go to Sind (an area now a province of Pakistan) and Al-Hind (India)." If I reach it and become martyred then so be it, and if I – he (Abu Hurairah) mentioned a word – return then I am Abu Hurairah the free whom was freed by him (the Prophet) from the fire." Only Ahmad narrated this Hadith.

The Muslims went to battle in India at the time of Mu'awiyah in Year 44 and there were events that occurred there which shall be explained later. And the great King Mahmood Ibn Subuktikeen of Ghaznah (Ghazni a city in modern Afghanistan) in around Year 400 invaded the land of India and he fought therein, he killed, captured, carried of slaves and gained war booty. He even entered Somanath and destroyed the biggest idol (Shiva) which they worshiped and he took its earrings and chains (or necklaces) and then returned safe and victorious as shall be mentioned.

Section concerning this Prophet's mention of the war against the Turks as it happened

Al-Bukhari narrated from Abu Hurairah from the Prophet (Peace and Blessings of Allah be upon him), he said, "The Hour shall not be established until you fight a people with fur sandals (shoes) and until you fight the Turks, small-eyed red-faced Dhulful-Unoof (small short noses with raised tips). Their faces are like covered shields (i.e. round and full of meat) and you will find from the best of the people are those who have hatred for this affair (i.e. Islam) until he enters it. And the people are like earthly treasures (metals, gems, etc., i.e., they're all different and also the true nature of them are never changed. That's why he said after this); the best of them in Jahiliyyah (pre-Islamic ignorance) is the best of them in Islam. There shall come a time upon one of you that if he were to see me, then that would be more beloved to him than if he were to have similar to his family and his wealth."

Narrated Abu Hurairah that the Prophet said, "The Hour will not be established until you fight Khooz and Kirman from the non-Arabs; with red faces, small (chisel type) noses and small eyes; their faces are like covered shields, their sandals (shoes) are from fur."

The point is that fighting against the Turks occurred toward the end of the era of the Companions, they fought against the Great Al-Qan (or Khan) and severely destroyed him based upon that which we will mention when we come to it.

Another narration from Abdullah Ibn Salam

Narrated by Qais Ibn Ubad, he said: I was in the mosque when a man with the mark of humility came and prayed two short units (Raka'ahs). The people said that he was a man from the people of Paradise. When he left, I followed him until he entered his house and I also entered with him and spoke to him. When he felt comfortable, I said to him, "The people said such-and-such when you entered the mosque." He replied, "Allah is glorified, by Allah, it isn't appropriate for anyone to say that which he doesn't know and I shall inform you that I had a dream which I saw at the time of the Messenger of Allah (Peace and Blessings of Allah be upon him) so I narrated it to him. I saw that I was in a green garden – Ibn Awn (sub-narrator) said that he mentioned its greenness and spaciousness – in the middle of it there was an iron pillar, the bottom of it was in the ground and the top of it was in the sky at the top of it there was a handhold. I was told to climb it. I said that I couldn't. Then he brought a Minsaf – Ibn Awn said it means a young servant (Waseef) - and then he lifted my clothes from behind me and said to climb on it. I climbed till I took hold of the threshold and he said, "Hold on to the threshold." Then I woke up and it was in my hand. The man said: I came to the Prophet (Peace and Blessings of Allah be upon him) and informed him. He said, "As for the garden, it is the garden of Islam and as for the pillar, it is the pillar of Islam. As for the threshold, it is the firm threshold, you shall die upon Islam." He said, The narrator was Abdullah Ibn Salam.

The mention of the death of Maimoonah Bint Al-Harith in Sarif

Al-Bukhari narrated in At-Tareekh from Yazeed Ibn Al-Asamm, he said: Maimoonah became ill in Makkah and she didn't have anyone from her nephews present. She said, "Take me out of Makkah because I am not going to die there. The Messenger of Allah (Peace and Blessings of Allah be upon him) informed me that I won't die in Makkah." They transported her to Sarif under the tree which the Messenger of Allah (Peace and Blessings of Allah be upon him) first had intercourse with her in a tent (which they were in). She i died there and her death was in Year 51 upon the correct opinion.

Narrations regarding the Prophet's mention of the murder of Hujr Ibn Adiyy and his companions

Narrated by Ali Ibn Abi Talib, he said, "O people of Iraq, 7 people shall be killed from you at Adhra', their example is like the example of the companions of the ditches (see Soorah Al-Burooj)." Then Hujr Ibn Adiyy and his companions were killed. Ya'qoob Ibn Sufyan said: Abu Nu'aim mentioned: Ziyad Ibn Sumayyah mentioned Ali Ibn Abi Talib on the pulpit when Hujr took some stones and those around him and threw them at Ziyad. He wrote to Mu'awiyah and said, "Hujr threw stones at me while I was on the pulpit." Mu'awiyah wrote to him that he should bring Hujr to him. When he was near Damascus he sent a group to him and met them at Adhra'and killed them.

Al-Baihaqi said, "Ali wouldn't say something like this unless he heard it from the Messenger of Allah (Peace and Blessings of Allah be upon him)."

Narrated Marwan Ibn Al-Hakam, who said: I entered with Mu'awiyah upon the Mother of the Believers, 'A'ishah, and she said, "O Mu'awiyah, you killed Hujr and his companions and you did that which you did. Do you not fear that I have a man hiding who is going to kill you?" He replied, "No, I am in the house of security. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'Faith restricts Fatk (to kill someone when he is unaware), the Believer doesn't perform Fatk'. O Mother of the Believers, what do you need me for other than that?" She said, "Make peace." He said, "Then leave me and Hujr till we meet with our Lord."

Narration of Rafi‘ Ibn Khadeej

Al-Baihaqi narrated from Yahya Ibn Abdul-Hameed Ibn Rafi‘ from his grandmother that Rafi‘ Ibn Khadeej was hit – Amr (the sub-narrator) said I don’t know which of the two he mentioned, either Battle of Uhud or Battle of Hunain – by an arrow in his chest. He came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, take the arrow out for me.” He said to him, “O Rafi‘ if you wish, I will pull the arrow and its head out together. And if you wish, I will pull the arrow out and leave the arrow head and testify for you that you are a martyr on the Day of Resurrection.” He said, “O Messenger of Allah, pull out the arrow and leave the arrow head and testify for me that I am a martyr on the Day of Resurrection.” The narrator said: He lived till the Caliphate of Mu‘awiyah when his wound opened and he died after Asr (evening) prayers. This is what was mentioned in this narration that he died during the leadership of Mu‘awiyah. Al-Waqidi and others mentioned that he died in Year 73 and it is also mentioned 74, yet Mu‘awiyah’s death was in Year 60 without any controversy. And Allah (SWT) knows best.

The Prophet’s informing of trials that will occur after his death at the hands of youngsters from Banu Hashim

Abdullah Ibn Mas‘ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “Soon others will be preferred to you, and there will be things which you will not like.” The companions of the Prophet (Peace and Blessings of Allah be upon him) asked, “O Allah's Messenger! What do you order us to do (in this case)?” He said, “(I order you) to give the rights that are on you and to ask your rights from Allah.” (Recorded by Al-Bukhari)

Abu Hurairah related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “This branch from Quraish will ruin the people.” The companions of the Prophet asked, “What do you order us to do (then) O Messenger of Allah?” He said, “I would suggest that the people keep away from them.” (Recorded by Al-Bukhari)

Sa‘eed Al-Umawi narrated that he was in the company of Marwan and Abu Hurairah, when he heard Abu Hurairah say: I heard the trustworthy, truly inspired one (i.e. the Prophet) say, “The destruction of my followers will be brought about by the hands of some youngsters from Quraish.” Marwan asked, “Youngsters?” Abu Hurairah said, “If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.” (Recorded by Al-Bukhari)

Abu Hurairah narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “The destruction of my followers will be brought about by the hands of some youngsters.” (The subnarrator from Abu Hurairah) said: Marwan who was in our midst in the gathering and had not yet held any political position said, “May Allah curse those youngsters!” It was then that Abu Hurairah said, “If I wish to mention then and say they are the children of so-and-so and the children of so-and-so I would do so.” (The sub-narrator said): My father, my grandfather and I then visited Banu Marwan after they had gained authority and we found them pledging allegiance to young boys. There were among these some who pledged allegiance while he was still a baby. My grandfather then told us, ‘Perhaps, these are those I heard Abu Hurairah mention’.” (Recorded by Ahmad)

In another version by Ahmad, Abu Hurairah narrated: I heard my beloved one Abul-Qasim (the Prophet (Peace and Blessings of Allah be upon him)) say: “The destruction of my followers will be brought about by the hands of some thoughtless youngsters from Quraish.”

Abu Sa‘eed Al-Khudri narrated that he heard the Messenger of Allah (May Allah be pleased with him) say: “There will be successors after the passage of sixty years who will neglect prayer and pursue desires; so they are going to meet evil. Then there will be successors who will read the Qur’an but it will not go beyond their collarbones. Three kinds of people will read the Qur’an: a true believer, a

hypocrite and a sinner." Basheer (a sub-narrator) asked Al-Waleed (another sub-narrator): What do these three mean? The latter replied: "The hypocrite disbelieves in the Qur'an; the sinner turns the Qur'an into a source of earning a living and the believer believes in (and acts upon) it." (This version is exclusively recorded by Ahmad)

Ash-Sha'bi said: When Ali Ibn Abi Talib returned from Siffeen, he addressed the people saying, "O you people, do not detest the commandership of Mu'awiyah. For, if you lose him, then you will see heads being removed from their bases like colocynth."

Abu Hurairah would stroll in market of Al-Madinah and would say, "O Allah! Do not keep me alive till the sixtieth year! It is better for you to hold on to Mu'awiyah's temples. O Allah, do not keep alive till the time youngsters will assume leadership."

It was reported that Abu 'Ubaidah Ibn Al-Jarrah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "This affair (of the Ummah) shall remain just and standing upon justice until it will be defiled by a man from Banu Umayyah." (This narration is weak due to interruptions in its chain of transmitters)

Abu Dharr narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The first person to change my way is a man from Banu Umayyah." Al-Baihaqi said, "It is likely that the man being referred to in this Hadith is Yazeed Ibn Mu'awiyah Ibn Abi Sufyan. And Allah (SWT) knows best.

People have varying stances concerning Yazeed Ibn Mu'awiyah. Some love him and are loyal to him; and these are people of Sham (especially) from among the Nawasib. As for the Rawafid, they ferociously attack him and invented many lies against him. Many or most of these Rawafid even go as far as calling him an atheist, but he was not! Some people neither love him nor insult him for they knew that he was not an atheist as he is being falsely portrayed by the Rawafid. They do not love him because of heinous occurrences and extremely repulsive events that took place during his caliphate. Among the most atrocious of these events was the murder of Husain Ibn Ali at Karbala. However, he knew nothing about this murder and was, possibly, neither pleased nor grieved by it. Another instance was the event of Harrah.

Murder of Husain Ibn Ali

Abdullah Ibn Wahb Ibn Zam'ah related on the authority of Umm Salamah who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) one day slept and then woke up, disturbed. He slept again and woke up but less disturbed. He then slept again and woke while holding a handful of red sand which he twisted in his hand. I said, "O Messenger of Allah, what is this sand?" He said, "(Angel) Gabriel told me: This (meaning Husain, the Prophet's grandson) would be killed in the land of Iraq. Then I said to Gabriel: Show me the sand from the land in which he would be killed. And this is the sand'."

Abdullah Ibn Abbas (May Allah be pleased with him) narrated that Al-Husain (the Prophet's grandson) was sitting in the bosom of the Prophet (Peace and Blessings of Allah be upon him) when Gabriel asked him, "Do you love him?" The Messenger of Allah (Peace and Blessings of Allah be upon him) responded, "How should I not love him while he is the fruit of my heart?!" It was then that Gabriel said, "But your followers will kill him. Should I show you the place of his grave?" He then took a handful of red dust.

Ummul-Fadl Bint Al-Harith i narrated that she came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and told him, "O Messenger of Allah, I had a terrible dream last night." The Prophet (Peace and Blessings of Allah be upon him) asked, "What is it?" She said, "I saw it in my dream that a

part of your body was cut off and put in my lap." The Prophet (Peace and Blessings of Allah be upon him) said, "You have seen something good. That is Fatimah! If Allah wills, she will have a baby boy that will be put in your lap (as his wet-nurse)." Later, Fatimah had Husain and he was put in my lap as prophesied by the Messenger of Allah (Peace and Blessings of Allah be upon him). One day, I entered upon the Prophet (Peace and Blessings of Allah be upon him) and put Husain on his lap. Then I turned around and saw the tears rolling down from the Prophet's eyes. I said, "O Messenger of Allah, may my father and mother be sacrificed upon you! What happened?" He said, "Gabriel came to me and informed me that my followers would kill this son of mine." I said, "Is that so?" He said, "Yes, and he even brought me the red dust of the place in which he would be killed."

She also narrated that she came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and told him, "I saw in my dream that in my house or my room a part of your body." The Prophet (Peace and Blessings of Allah be upon him) said, "Allah willing, Fatimah will give birth to a baby boy that you will nurse." As it turned out, Fatimah had Husain and he was given to me to nurse and I nursed him along with Qutham. One day, I brought him to Allah's Messenger (Peace and Blessings of Allah be upon him). He took him and placed him on his chest and the boy urinated. His lower garment was wetted by the urine and then rapped the boy's shoulders. The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "You have hurt my son, may Allah reform you!" Or he said, "May Allah have mercy upon you!" I then asked him to give me his garment so that I could wash it but he said, "It is only a baby girl's urine that is washed off. As for a baby boy's, water is only sprinkled on it."

Ibn 'Abbas (May Allah be pleased with him) narrated that he saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in a dream, dusty and disheveled and holding a bottle of blood. He said, "May my father and mother be sacrificed on you, O Messenger of Allah! What is this?" He said, "This is the blood of Husain and his companions. I have been collecting it all day." Ibn 'Abbas continued, "We enumerated that day and we found that he was killed on that day. May Allah be pleased with him."

Qatadah said, "Al-Husain was killed on Friday, the Ashoora' day, in the Year 61 A.H. He was aged fiftyfour years, six months and fifteen days."

The reason for killing Husain was that the people of Iraq wrote a letter to him, requesting him to come to them so that they could pledge allegiance to him as the caliph. He received many letters in this regard from the general public and from his cousin, Muslim Ibn Aqeel. When 'Ubaidullah Ibn Ziyad, whom Yazeed Ibn Mu'awiyah appointed as the governor of Iraq knew about this letter, he sent for Muslim Ibn Aqeel and had him beheaded. He then threw his body from atop of his palace to the public square. This caused commotion and disunity among people.

Meanwhile, Husian who had mobilized an army from Hejaz in preparation for marching to Iraq did not know what had happened to Muslim Ibn Aqeel. So, he set out in the company of about three hundred strong convoy, comprising members of his household and his followers. Some of the Prophet's companions such as Abu Sa'eed Al-Khudri, Jabir Ibn Abdullah, Ibn Abbas and Ibn Umar warned Husain against going to Iraq but he did not listen to them.

Abdullah Ibn Umar offered Husain the best advice on this matter. He tried in vain to convince him that he would not achieve his goal but Husain rejected the advice.

Ash-Sha'bi said: Ibn Umar came to Al-Madinah and he was informed that Husain Ibn Ali had left for Iraq. He caught up with him after a journey of about two or three nights. He asked him, "Where are you going?" Husain said, "Iraq." And there were books and scrolls with him. Ibn Umar advised, "Do not go to these people." Husain then showed him the books and scrolls and said, "These are their books and scrolls containing their messages and pledges of allegiance." Thereupon Ibn Umar said to him, "Allah gave His Prophet Muhammad (Peace and Blessings of Allah be upon him) to choose between the wealth

of this world and that of the Hereafter, and he chose that of the Hereafter and did not want that of this world. And you are of the blood of the Messenger of Allah (Peace and Blessings of Allah be upon him). By Allah! None of you will ever attain this (position of worldly authority). For, Allah has not diverted away from you but for what is better for you. So, go back." But Husain refused and repeated, "These are their books and scrolls containing their messages and pledges of allegiance." It was then that Ibn Umar hugged him and said, "I wish you Allah's protection as a victim of murder." In actuality, the understanding of Abdullah Ibn Umar that none of the members of the Prophet's household had never assumed – and will never assume – the absolute and independent political authority and complete control was correct and accurate. Uthman Ibn Affan and Ali had also made the similar statement that none of the members of the Prophet's household will ever attain absolute political authority.

As for the Fatimid caliphs that once controlled Egypt, most scholars are of the opinion that they are just pretenders (and not descendants of the Prophet (Peace and Blessings of Allah be upon him)). Ali was a member of the Prophet's household, yet he never enjoyed complete authority as his three predecessors had done. Neither did his control cover all parts of the Muslim lands. In addition to this, things were made difficult for him.

As for his son Hasan, when he came with the army of his father and he and the people of Sham reached an agreement and truce and he saw that it would be in the interest of all to forgo authority, he relinquished it for the sake of Allah, and in order to preserve the blood of the Muslims. May Allah reward him with good and be pleased with him.

When Ibn Umar advised Husain against going to Iraq and his advice was rejected, he hugged him and bade him farewell saying, "I wish you Allah's protection as a victim of murder." What Ibn Umar had expected to happen did occur. For, when Husain mounted his ride and continued with his journey to Iraq, Ubaidullah Ibn Ziyad sent a detachment of four thousand men to accost him under the leadership of Amr bin Sa'd Ibn Abi Waqqas, who had asked Ubaidullah to excuse him but the latter refused to do so. The two groups met each other at a place called Karbala. Then Husain and those who were with him sought refuge at a place where reeds were grown. And they stayed behind it.

The two groups faced each other and Husain asked members of the other group to grant him one of the three things: to allow him to go back to where he came from, to be sent to one of the warfronts where he could fight in the way of Allah and get martyred or to be left to go to Yazeed Ibn Mu'awiyah and surrender himself to him to take whatever decision he wished regarding him. They refused to grant him any of the three options and they told him that they could only take him to Ubaidullah who could then decide to do whatever he wanted with him.

Husain flatly rejected the idea of meeting Ubaidullah and, as a result, fighting ensued between him and Ubaidullah's troops which culminated in his being killed – may Allah have mercy upon him. The soldiers then brought Husain's head to Ubaidullah who started scratching the former's incisors with a rod he was holding. Anas Ibn Malik was present there; and he said rather disgustingly, "You this! Take off your rod. On many occasions, I had seen the Messenger of Allah (Peace and Blessings of Allah be upon him) kissing these incisors!"

Ubaidullah then commanded that members of Husain's family and the remnants of those who were with him be sent to Yazeed in Syria. There was also a report that he sent with them Husain's head that was put in front of Yazeed.

People composed many eulogies on Husain and the eulogy mentioned by Al-Hakim An-Naisaboori, who has some Shiism in him, is one of the best. The meaning of the eulogy goes thus:

They brought your head, O son of Muhammad's daughter, drenched in his own blood;

By killing you, O son of Muhammad's daughter, it is as if they had publicly and intentionally killed a Messenger!

They killed you thirstily without having any consideration for the Qur'an or its meaning;

They are glorifying Allah for your being killed while in their murdering you, they have murdered glorification of Allah and proclamation of His oneness.

The event of Harrah that also occurred during the time of Yazeed

Ayyoob Ibn Basheer Al-Mu'awi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) went out in one of his journeys. When he arrived at the Harrah of Zuharah, he halted and made Istirja'. This troubled those who were with him; for they thought that the Istirja' had to do with their journey. Umar Ibn Al-Khattab said, "O Messenger of Allah, what did you see?" The Prophet (Peace and Blessings of Allah be upon him) answered, "It has nothing to do with this journey of yours." His Companions then said, "Then what is the matter, O Messenger of Allah?" The Prophet (Peace and Blessings of Allah be upon him) answered, "The best ones from among my Companions will be killed in this Harrah." This is a Mursal report.

Regarding the following Verse: "And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islam to polytheism), they would surely have committed it." (Soorah Al-Ahzab 33:14)

Ibn Abbas said, "The interpretation of this Verse only came to light exactly sixty years (after Hijrah)." He then said, quoting a part of the Verse, "They would surely have committed it."

Abu Dharr narrated: "The Messenger of Allah (Peace and Blessings of Allah be upon him) asked me, 'O Abu Dharr, what will you do when you see people killing one another so much so that there is lot of bloodshed?' I said, 'Allah and His Messenger know best.' He then said, 'You should sit down in your house and shut your door.' I said, 'What if I am not left alone?' The Prophet (Peace and Blessings of Allah be upon him) said, 'Then join the ones you belong to and stay with them.' I said, 'Should I take up my weapon?' He said, 'Then you will be involved in what they are doing. But if you fear that that you might be terrified by the clinging of the sword, then cover your face with the edge of your garment so that the killer to bear the burden of his sin and that of yours'."

The cause of the battle of Harrah is that a delegation from Al-Madinah went to Yazeed in Damascus who honored them and gave them generous gifts. He gave their leader, Abdullah Ibn Hanzalah close to a hundred thousand Dirhams. When members of this delegation returned to their people, they informed them of religious violations that Yazeed used to commit such as consumption of alcohol and immoralities that such violations led to, the greatest of which is delaying prayers until their times expired as a result of drunkenness. They, therefore, resolved to stop recognizing him as the commander of the faithful, and an announcement to that effect was promptly made near the Prophet's pulpit.

When Yazeed heard what the people of Al-Madinah had done, he sent a detachment of fighters under the commandership of a man called Muslim Ibn 'Uqbah – the righteous predecessors call him "Musrif" Ibn 'Uqbah – to quell the rebellion. When he arrived at Al-Madinah with his troops, he launched a ferocious attack on the city for three days during which he killed lots of people that hardly any of its residents was able to escape. Some scholars from among the righteous predecessors claim that about a thousand virgins were raped during the invasion.

Imam Malik said, "During the war of Harrah, seven hundred men from among the memorizers of the Qur'an were killed." The narrator from him said, "I thought he said that three of them were Companions of the Prophet (Peace and Blessings of Allah be upon him)." This took place during the caliphate of Yazeed.

Laith said, “The war of Harrah took place on the 26th (or 27th) of Dhul-Hijjah, Year 63 A.H.”

Musrif Ibn ‘Uqbah then went to Makkah with the intention of killing Abdullah Ibn Zubair who had escaped from pledging allegiance to Yazeed. It was at this time that Yazeed died and Ibn Zubair was becoming more powerful in his control of Hejaz. He then seized Iraq and Egypt.

After the death of Yazeed, pledge of allegiance was given to his son Mu‘awiyah Ibn Yazeed. He was a righteous man but he did not rule for long. He ruled only for forty or twenty days, according to some reports. May Allah have mercy upon him. Marwan Ibn Hakam then seized Syria and ruled it for nine months and died. He was succeeded by his son, Abdul-Malik who faced a stiff challenge from Amr Ibn Sa‘eed Ibn Al-Ashdaq who was the governor of Al-Madinah during the caliphate of Mu‘awiyah, his son Yazeed and Marwan Ibn Hakam. After the death of Marwan, Amr Ibn Sa‘eed claimed the latter had made a will that he should assume the caliphate after him. So he made things difficult for Abdul-Malik that he had to wage a war against him until he killed him in the Year 70 A.H. or 69 A.H. according to some narrations.

The reign of Abdul-Malik continued until he was finally able to defeat Ibn Zubair in the Year 73 A.H. Abdullah Ibn Zubair was killed in Makkah by Hajjaj Ibn Yoosuf Ath-Thaqafi with the command of Abdul-Malik after a long siege in which the Ka‘bah was struck with ballista just because Ibn Zubair was taking shelter in the Sacred Mosque. Hajjaj carried on his siege and attack on the mosque until he finally killed Ibn Zubair.

After the murder of Ibn Zubair, Abdul-Malik entrusted the caliphate to his four sons after him: AlWaleed, Sulaiman, Yazeed and Hisham, in that order.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Seek refuge with Allah from the (occurrences of) the beginning of year seventy (A.H.) and from leadership of youngsters.”

The Prophet (Peace and Blessings of Allah be upon him) also said, “This world will not come to an end before the appearance of a wicked son of a wicked one.”

Abu Hurairah also narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “The (average) age of my followers is between sixty and seventy years.”

Muhammad Ibn Yazeed Ibn Abi Ziyad Ath-Thaqafi said: Qais Ibn Kharashah and Ka‘b marched together until they arrived at Siffeen. Ka‘b Al-Ahbar halted and spoke about many Muslims who were killed there.
He also mentioned that the incidence was mentioned in the Torah.

Muhammad Ibn Yazeed also reported from Qais Ibn Kharashah that he pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) that he would always say the truth. The Messenger of Allah(Peace and Blessings of Allah be upon him) then told him, “Qais, perhaps, you will live long and reach a time when you will be under the control of a ruler you will not be able to say the truth in their presence.” Qais replied, “By Allah! I will not pledge allegiance to you on something except that I fulfill it.” Thereupon the Prophet (Peace and Blessings of Allah be upon him) said, “Then no human being can harm you.”

So Qais lived till the time of Ubaidullah Ibn Ziyad Ibn Abi Sufyan who held something against him and summoned him. When he was brought to him he said, “Are you the one claiming that no human being can harm you?” Qais answered in the affirmative. Ubaidullah then said, “Today, you will know that you are a liar!” He then called for the tormentor. (Before the arrival of the tormentor, Qais slanted and died!)

Another Miracle

Abbas Ibn Abdul-Muttalib said that he sent his son Abdullah to the Prophet (Peace and Blessings of Allah be upon him) concerning an affair. When Abdullah arrived at the Prophet's place, he found a man with him, so he turned back and did not talk to him due to the position of that man. When Abbas met the Messenger of Allah (Peace and Blessings of Allah be upon him), he told him about that. The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "Did he really see the man?!" Abbas answered in the affirmative. The prophet (Peace and Blessings of Allah be upon him) then said, "Do you know that man? He is (Angel) Gabriel. Abdullah Ibn Abbas will not die until he loses his eyes; but he will be endowed with great knowledge."

The prophecy came true, for Abdullah Ibn Abbas died in the Year 68 A.H. after he had become blind.

Unaisah Bint Zaid Ibn Arqam narrated on the authority of her father that the Messenger of Allah entered upon her father Zaid to visit him when he was sick. The Prophet (Peace and Blessings of Allah be upon him) told Zaid: "There is nothing wrong with you concerning your ailment. But are you going to do if you are endowed with long life after me and you go blind?" Zaid said, "Then I will expect my reward from Allah and have patience." The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Then you will enter Paradise without reckoning." As it turned out, Zaid Ibn Arqam became blind after the death of Allah's Messenger (Peace and Blessings of Allah be upon him). He then regained his vision and became blind again and then died.

Jabir Ibn Samurah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Thirty liars and charlatans will appear before the establishment of the Hour; each of them will claim that he is a prophet."

Abdullah Ibn Zubair narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The Hour will not be established before the appearance of thirty liars. Among them are: Musailimah, Al-Ansi and Al-Mukhtar. The worst Arab tribes are Banu Umayyah, Banu Haneefah and Banu Thaqeef."

It is reported on the authority of Asma' Bint Abi Bakr (May Allah be pleased with him) that she told Hajjaj Ibn Yoosuf: "The Messenger of Allah (Peace and Blessings of Allah be upon him) has informed us that a liar and a great slaughterer shall appear from the tribe of Thaqeef. We know the liar already. As for the great slaughterer, I have no doubt that it is you!"

Abul-Muhayyah related from his father who said: After Hajjaj Ibn Yoosuf had killed Abdullah Ibn Zubair, he visited Asma' Bint Abu Bakr (Abdullah's mother) and said, "O mother, the commander of the faithful commanded me that I should treat you well. What can I do for you?" Asma' said, "I am not your mother. But I am the mother of the crucified one. I do not need anything from you. But wait and let me tell you what I heard the Prophet (Peace and Blessings of Allah be upon him) say. He told us that in Thaqeef, there would be born a great liar and a great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you." Hajjaj then said, "Great murderer of the hypocrites."

Abdullah Ibn Umar narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "A great liar and a great slaughterer will appear from among the tribe of Thaqeef."

There are successive reports about Mukhtar Ibn Abi Ubaid the liar. He used to claim that he was a prophet and that Angel Gabriel brought him revelations. Ibn Umar, who was the husband of Mukhtar's sister, was told that Mukhtar claimed that he received inspiration. The response he gave was: "Yes, he is correct. For, Allah says: And certainly, the Shayateen (devils) do inspire their friends (from mankind) to dispute with you. (Soorah Al-An'am 6:121)"

Rifa‘ah Ibn Shaddad said: “I was planning to do something against Mukhtar, the liar. So, one day, I entered upon him and he said to me, ‘Angel Gabriel had just got up from this chair!’ I made for my sword to kill him but I remembered a Hadith that Amr Ibn Al-Hamiq Al-Khuza‘i related to me that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, ‘If a man trusts another man concerning his life and the latter killed the former, a flag of treachery would be raised for him on the Day of Resurrection.’ I then refrained from carrying out my plan.”

Abu Adhabah related: “A man came to Umar Ibn Al-Khattab and informed him that the people of Iraq had pelted their leader with stones. So he set out angrily and led us in a prayer in which he forgot to perform some of its rites. The people started saying, ‘Subhanallah! Subhanallah!’ When he concluded the prayer, he faced the people and said, ‘Who among you is from Syria?’ A man got up and another man also got up. I then got up as a third or fourth person. Umar then said, ‘O you people of Syria! Get ready for the people of Iraq for Shaitan has laid egg there and hatched. O Allah! They have caused me confusion, so cause them confusion and hasten their punishment by making the Thaqafi boy their ruler who will rule them by the law of the age of ignorance, will not accept any good deed done by the righteous ones among them and will not forgive the mistakes done by anyone of them.”

Al-Hasan narrated that Ali Ibn Abi Talib said about the people of Kufah: “O Allah, as I have trusted the people of Kufah and they betrayed me and I was sincere with them and they acted treacherously toward me, impose on them an excessively cruel and arrogant youngster from Thaqeef who would usurp their wealth and judge them in the way of the time of ignorance.” At the time of Hasan’s death, Hajjaj was not yet born. This narration is, however, interrupted.

Ali was reported to have said, “The overbearing youngster who will rule the cities will usurp their goods, kill their noble members and strike terror in their hearts. He will cause them insomnia and Allah will impose him on those who claim to be Ali’s supporters.”

Habeeb Ibn Abi Thabit narrated that Ali said to a man, “You will not die before you meet the Thaqeef boy.” He was asked, ‘Who is the youngster of Thaqeef, O commander of the faithful?” He said, “It will be said about him on the Day of Resurrection, ‘One of the corners of Hell will be occupied by a man who is about twenty or twenty odd years of age. (In this world), he will not leave out a sin except that he commits it. Even if there are no more sins to be committed and nothing is left but a closed door that could be broken, he will break it. He will kill those who disobey with those who obey him.” This narration is full of irregularities; and its attribution to Ali is questionable.

Umar Ibn Abdul-Azeez said, “If each nation was to present out its evil one, and we also present Hajjaj as our devil one, we would certainly defeat them.”

Abu Bakr Ibn Ayyash narrated from Asim Ibn An-Najood who said, “There was no sin against Allah that Hajjaj did not commit.”

Hajjaj died in the Year 95 A.H.

The Prophetic allusion to the reign of Umar Ibn Abdul-Azeez, crown of the Umayyads

Hudhaifah narrated that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him), “Is there any bad time after this good one?” He said: “Yes.” I asked: “Will there be a good time again after that bad time?” He said: “Yes, but therein will be a hidden evil.” I asked: “What will be the evil hidden therein?” He said: “(That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points.”

Al-Baihaqi and others interpreted this second good time as the reign of Umar Ibn Abdul-Azeez.

Hudhaifah also related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The Prophethood shall remain with you as long as Allah wills. He will then remove it whenever He wills. Then, there will be a caliphate that will follow the path of Prophethood. It will also abide as long as Allah wills. He will then remove it when he wills to do so. After this, there will be a strong kingdom, and it will abide as long as Allah wills. He will then remove it. After this, there will be a coercive kingdom, and it will last as long as Allah wills. He will then remove it. After that, a caliphate that will follow the path of Prophethood will emerge.”

A sub-narrator of this Hadith added: “Then Umar Ibn Abdul-Azeez came, accompanied by Yazeed Ibn Nu‘man. I then wrote to him to tell him about this Hadith. I included in my letter to him, ‘I hope that you will be the commander of the faithful after the coercive kingdom.’ Yazeed took the letter from me and gave it to Umar who was very happy when he read it.”

Qatadah narrated that Umar Ibn Abdul-Azeez said: “In my dream, I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) while Abu Bakr, Umar, Uthman and Ali were with him. He said to me, ‘Come closer.’ And I came closer to him until I stood before him. He then looked up to me and said, ‘Indeed, you will assume leadership of this Ummah and you will rule them with justice’.”

Nafi‘ narrated on the authority of Ibn Umar who said: “It reached us that Umar Ibn Al-Khattab said, ‘There will be among my descendants a man who will assume the leadership of this Ummah and who will fill the earth with justice.” Nafi‘ said, “I have no doubt that the man is Umar Ibn Abdul-Azeez.”

This issue of his rule had already been known before he assumed authority; rather before he was born. It was already known that a man from Banu Umayyah shall attain the leadership of this Ummah and that he will be called, “The fissure-headed man of Banu Marwan.”

His mother is Arwa Bint Asim Ibn Umar Ibn Al-Khattab; and his father is Abdul-Azeez Ibn Marwan, appointed by his brother Abdul-Malik Ibn Marwan as the governor of Egypt. Abdul-Malik used to honor Umar Ibn Abdul-Azeez and would send him gifts which the latter would accept. He once sent him a gift of one thousand dinars which he accepted.

One day, Umar entered his father’s enclosure and a horse kicked him, causing him a fissure on his forehead. His father wiped off the blood from his head, saying, “If you were the fissure-headed man of Banu Marwan, then you are indeed fortunate.” The people used to say, ‘The fissure-head man and the defective man are the most just of Banu Marwan’.” The fissure-headed one is Umar Ibn Abdul-Azeez and the flawed man is Yazeed Ibn Al-Waleed Ibn Abdul-Malik. It is about Yazeed that a poet said:

I saw Yazeed Ibn Al-Waleed a blessed man strong enough to bear the burdens of governance.

After the death of Sulaiman Ibn Abdul-Malik, Umar Ibn Abdul-Azeez ruled for two-and-a-half years during which he filled the earth with justice and the wealth was so abundant that one would be worried about finding a needy person to whom he could give his alms.

Abu Ma‘n Al-Ansari said: While Umar Ibn Abdul-Azeez was traveling to Makkah on a desert, he saw a dead snake and asked those who were with him to bring him the digger, for he wanted to bury it. They said, “We will do that.” He said, “No!” He then dug a hole and folded the snake in a piece of cloth and buried it. Then a caller called, “May Allah have mercy on you, Surraq!” Umar asked the caller, “Who are you, may Allah have mercy upon you?” The caller said, “I am a person from among the Jinns and this is Surraq. And no one remained alive from among the Jinns who pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) except me and him. I bear testimony that I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “Surraq, you will die in a desert and the best of my Ummah (at that time) will bury you!”

Another narration of questionable authenticity in which Wahb Ibn Munabbih is praised and Ghailan is disparaged

Abu Hurairah was reported to have narrated that the Messenger of Allah said: "Shaitan will make a screaming sound in Sham that will make two-thirds of its residents deny predestination." Al-Baihaqi said, "This and other reports allude to Ghailan and what occurred in Sham of denial of predestination, which he was instrumental in. Ghailan was eventually killed.

Allusion to Muhammad Ibn Ka'b Al-Qurazi and his memorization of the Qur'an and knowledge of Tafseer

Abu Burdah Az-Zafari related from his father from his grandfather who narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "There will come out from the two tribes of soothsayers a man who will study the Qur'an in such a way that none will do after him."

Rabee'ah Ibn Abi Abdur-Rahman said that the Prophet (Peace and Blessings of Allah be upon him) said: "There will be from among the two tribes of soothsayers a man who will study the Qur'an in such a way that none will do after him." Rabee'ah said, "The scholars believe that the man is Muhammad Ibn Ka'b Al-Qurazi. Abu Thabit said, "The two tribes of soothsayers are Quraizah and Nadeer.

Prophesy about a disturbance that would occur after a hundred years fulfillment of that prophesy

Abdullah Ibn Umar said: The Messenger of Allah (Peace and Blessings of Allah be upon him) led us in 'Isha prayers one night during his last days. After concluding the prayer, he stood up and addressed us, "Do you realize (the importance of) this night? Nobody present on the surface of the Earth tonight will be living after the completion of one hundred years from this night."

Jabir Ibn Abdullah said: I heard Allah's Messenger (Peace and Blessings of Allah be upon him) say this one month before his death, "You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the Earth, the created beings (from amongst my Companions), would survive at the end of one hundred years." This and similar Ahadeeth are cited by some scholars to support a view that Khidr no long exists.

Another Hadith

Abdullah Ibn Busr said: The Messenger of Allah (Peace and Blessings of Allah be upon him) put his hand on my head and then said, "This boy will live for a hundred years." And Abdullah Ibn Busr lived for hundred years.

Other narrators of this report added: There were warts of Ibn Busr's face and the Prophet (Peace and Blessings of Allah be upon him) said, "And he will not die until the warts on his face are gone." And, indeed, the warts on his face disappeared before he died.

His informing about Al-Waleed and the strong threat against him

Sa'eed Ibn Al-Musayyab said: Umm Salamah's brother had a baby boy and he was named Al-Waleed. When the Messenger of Allah (Peace and Blessings of Allah be upon him) heard that he said, "You are naming (your sons) after your tyrants. A man will appear in this Ummah whose name will be Al-Waleed. He will be more harmful to my Ummah than the Fir'awn to his people!"

Abu Amr Al-Awza‘i said: “The people used to think that it was Al-Waleed Ibn Abdul-Malik. We then realized that it was Al-Waleed Ibn Yazeed due to the tribulation people suffered because of him that they eventually revolted against him and killed him.”

Az-Zuhri said: “If Al-Waleed Ibn Yazeed assumed the caliphate, then he is the one meant in the report; if not, then the one meant is Al-Waleed Ibn Abdul-Malik.”

Al-Hasan said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “A man will appear whose name shall be Al-Waleed. He will be made to occupy one of the corners of Hellfire.”

Another Hadith

It is reported on the authority of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “When the rulers from among the children of Abul-As reached forty men, they will use the religion to deceive people, enslave the servants of Allah and distribute the money belonging to Allah among themselves.”

It is reported on the authority of Abu Dharr that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, “When the rulers from among the tribe of Banu Umayyah reached forty men, they will take people as slaves, they will take the money belonging to Allah as their personal property and they will use Allah’s Book to deceive people.” This is also a narration with a missing link between Rashid Ibn Sa’d and Abu Dharr.

Abu Sa‘eed narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “When the rulers from among the tribe of Banu Abul-As reach thirty men, they will use Allah’s religion to deceive, they will take Allah’s money as something to be distributed among themselves and they will take people as slaves.”

Amr Ibn Murrah, who was a companion of the Prophet (Peace and Blessings of Allah be upon him) said: “Al-Hakam Ibn Abul-As came to the Messenger of Allah (Peace and Blessings of Allah be upon him) seeking permission to enter upon him. The Prophet (Peace and Blessings of Allah be upon him) recognized his voice and said, “Allow him in. He is a snake or son of a snake. May Allah curse him and all his offspring except the believers among them – and these are few. They will be honored in this world but will be disgraced in the Hereafter. They are deft in trickery and deception. They will have much in this world but in the Hereafter they will have no share.”

Rashid Ibn Sa‘d reported that when Marwan Ibn Al-Hakam was born, he was given to the Prophet (Peace and Blessings of Allah be upon him) to supplicate for him and he refused and said, “Son of Zarqa’! Destruction of my people shall be in his hand and in the hands of his descendants.” This is a Mursal report.

His informing about rulers of Banu Umayyah in general and alluding to the length of their rule

Abu Hurairah reported that the Prophet (Peace and Blessings of Allah be upon him) said, “I saw in my dream children of Hakam or children of Abul-As leaping unto my pulpit like monkeys.” The narrator said: The Prophet (Peace and Blessings of Allah be upon him) was never seen thereafter laughing until he died.

Sa‘eed Ibn Al-Musayyab narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him), in his dream, saw members of Banu Umayyah tribe on his pulpit, and he was saddened by that. It was then inspired to him, “It is just the authority of this world that they are given.” Then, he became happy. This is an interpretation of Allah’s statement:

“And We made not the vision which we showed you (O Muhammad) but a trial for mankind.” (Soorah AlIsra’ 17:60)

Yoosuf Ibn Mazin Ar-Rasibi said: A man stood up to Al-Hasan Ibn Ali after he had pledged allegiance to Mu‘awiyah and told him, “You have blackened the faces of the Believers!” Al-Hasan responded, “Do not blame me, may Allah have mercy on you! For, the Messenger of Allah (Peace and Blessings of Allah be upon him) saw Banu Umayyah (in his dream) delivering speech on his pulpit one after the other. He was grieved by that and it was revealed to him: “Verily, We have granted you (O Muhammad (Peace and Blessings of Allah be upon him) Al-Kawthar (a river in Paradise).” (Soorah Al-Kawthar 108:1) It was also revealed to him: “Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree) And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).” (Soorah Al-Qadr 97:1-3) This is the lifespan of Banu Umayyah rule.

Al-Qasim (a sub-narrator) said: We estimated the period of Banu Umayyah’s rule and found that it was exactly one thousand months, not a day more and not a day less.

Umm Darda related that she heard Abud-Darda’ say: “When the young caliph of Banu Umayyah kills a wronged person between Sham and Iraq, obedience to the authority will be taken for granted and blood will be shed unlawfully.” The young caliph is Al-Waleed Ibn Yazeed.

However, matters like this can only be accepted if they are authentically attributed to the Prophet (Peace and Blessings of Allah be upon him) alone.

About the rule of descendants of ‘Abbas – they emerged from Khurasan with black flags in the Year 132 A.H.

Aban Ibn Al-Waleed Ibn ‘Uqbah Ibn Abu Mu‘ait said: Abdullah Ibn Abbas came to Mu‘awiyah while I was present. Mu‘awiyah presented him with generous gift and then asked him, “Abul-Abbas, are going to have a state?” Ibn Abbas said, “Excuse from that, O commander of the faithful.” When Mu‘awiyah insisted, he answered in the affirmative. Mu‘awiyah then asked, “Who will be your supporters?” He replied, “The people of Khurasan.”

Ibn Abbas said: I passed by the Messenger of Allah (Peace and Blessings of Allah be upon him) while Angel Gabriel was with him, and I thought he was Dihyah Al-Kalbi. Gabriel said to the Prophet (Peace and Blessings of Allah be upon him), “Now his dress is dirty; but his offspring shall wear black.”

Abu Maisarah, the freed slave of Abbas said that he heard Abbas say: I was with the Prophet (Peace and Blessings of Allah be upon him) one night when he said, “Look, can you see something in the sky?” I said, “Yes.” He said, “What did you see?” I said, “Pleiades.” He said, “Your offspring shall rule this nation for years the number of these Pleiades.”

Sa‘eed Ibn Jubair narrated: Ibn Abbas heard us say: “Twelve rulers and twelve rulers. Then the Hour will be established.” And he said, “How stupid you are! After that, there will be rulers from our household: Al-Mansoor, As-Saffah, Al-Mahdi.” He continued to mention the names until he reached ‘Eesa (Jesus).

Thawban narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “At this treasure of yours, three of the sons of the caliph will be killed and none of them will be able to become caliph before he will be killed. Then people with black flags will come from Khurasan and they will kill you in a way that you have not seen before. Then Allah’s Caliph Al-Mahdi will come. When you hear about him, you should go and pledge allegiance to him even if you have to get to him crawling on snow. For, he is the Allah’s caliph, the Mahdi.”

Abdullah Ibn Mas‘ood narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned some youngsters from Banu Hashim and his eyes swelled with tears. He also mentioned flags and then said, “He who lives to that time should come to the flags, even if has to do crawling on the snow.”

Abu Hurairah narrated that the Prophet (Peace and Blessings of Allah be upon him) said, “Black flags will come out from Khurasan and nothing will be able to stop them until they are erected at Bait ulMaqdis.”

Abu Sa‘eed Al-Khudri narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “After some time and appearance of trials, a man will emerge that will be known as ‘Saffah’. He will be extremely generous with money.”

The above are narrations about coming out of black flags from Khurasan and about caliphate of ‘As-Saffah’ – he is Abul-Abbas Abdullah Ibn Muhammad Ibn Ali Ibn Abdullah Ibn Abbas Ibn AbdulMuttalib. His caliphate occurred around Year 130 A.H. He then emerged in the company of his supporters bearing black flags for their symbol is black, in emulation of the color of the turban the Prophet (Peace and Blessings of Allah be upon him) was wearing when he was entering Makkah on the day of its conquest. He was wearing a helmet and over it was a black turban. As-Saffah then sent his uncle Abdullah to go and fight the Umayyads. He defeated them in the Year 132 A.H. and the last of the Umayyad caliphs – Marwan Ibn Muhammad Ibn Marwan, who was nicknamed Al-Himar – took to flight.

Information about twelve leaders that are all from Quraish

They are not the twelve ones whose leadership the Shiite rejecters are claiming. For, only two from among the Imams that the Shiites claim ever attained positions of authority. These two are: Ali Ibn Abi Talib and his son Al-Hasan alone. The last of the Imams claimed by the Shiites is the one they call “AlMahdi Al-Muntazar” and is living at a hidden basement! But the reality is: there is no existence for such a person.

The ones we are talking about here are those authentically mentioned in the Hadith; and they are: Abu Bakr, Umar, Uthman, Ali. Umar Ibn Abdul-Azeez is also included, according to the consensus of the scholars.

Jabir Ibn Samurah narrated: I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: “There will be twelve caliphs.” He then said something I did not hear and I asked my father (Samurah Ibn Jundub) about that and he told me that he said, “All of them are from Quraish.”

Ibn Mas‘ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “There would be caliphs after me the number of the companions of Prophet Moosa.”

Jabir Ibn Samurah narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “The affairs of the people will continue to be conducted (well) as long as they are governed by twelve men.” Then the Prophet (Peace and Blessings of Allah be upon him) said words which were obscure to me. I asked my father: What did the Messenger of Allah (Peace and Blessings of Allah be upon him) say? He said: All of the (twelve men) will be from the Quraish.”

Mu‘awiyah Ibn Abi Sufyan narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they keep the religion established.” Al-Baihaqi commented, “As long as they keep the institutions of the religion established even if they are negligent as far as personal observance of the injunctions of the religion is concerned.”

The four caliphs are: Abu Bakr, Umar, Uthman and Ali. Their caliphate was legitimized through an explicit statement of Allah's Messenger: "The caliphate after me shall be for thirty years."

Hudhaifah Ibn Al-Yaman said: "There will be twelve kings from Banu Umayyah after Uthman." He was told, "Caliphs?" He said, "No, kings."

There is in Tawrah that is in the hands of the people of the scripture something like this: "Allah gave Ibraheem the glad tiding about Ishma'eel that He would make him blessed, multiply his descendants and raise up twelve great men from among them." Abul-Abbas Ibn Taimiyyah said: "These are the ones mentioned in the Hadith recorded by Jabir Ibn Samurah. They will be scattered within the Ummah and the Hour will not be established until they are all found."

Yahya Ibn Abu Amr Ash-Shaibani said: "There was none among the caliphs who did not control the Sacred Mosque (in Makkah) and Al-Aqsa Mosque (in Jerusalem)."

Information about things that occurred in the Abbasid Caliphate till today

It is reported that a man came to Abdullah Ibn Abbas while Hudhaifah Ibn Al-Yaman was in his company. The man asked Ibn Abbas about the interpretation of Allah's statement, "Ha-Meem. 'Ain-SeenQaf." (Soorah Ash-Shoora 42:1-2) But he did not answer him, he bowed his head instead. The man repeated the question and yet Ibn Abbas did not give him any answer. It was then that Hudhaifah said, "I will tell you. I know why he disliked the question. The Verses were revealed concerning a man from his household whose name is Abdul-Ilah or Abdullah. He will come to one of the rivers of the East. He will establish two cities that will be totally separated by the river. Every tyrant and obstinate ruler shall come there."

Ka'b said: "In the Year 160 A.H., the reason of the reasonable and wisdom of the wise shall diminish."

A Hadith purported to be in reference to Imam Malik Ibn Anas

Abu Hurairah is reported to have narrated that the Prophet said: "Soon, people will undertake journey in search of knowledge and they will not find anyone more knowledgeable than the scholar of Al-Madinah."

Another Hadith purported to be in reference to Muhammad Ibn Idrees AshShafi'i

Abdullah bin Mas'ood is reported to have narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Do not insult the Quraish. For, its scholars will fill the Earth in knowledge. O Allah, as you have stricken the earlier generation of Quraish with affliction, bestow Your favor on its later generation."

Hafiz Abu Nu'aim Al-Asbahani said, "He is Ash-Shafi'i."

Anas Ibn Malik narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "My nation consists of five generations. The first generation that is made of forty years is that of people of righteousness and piety; then the generation that follows them until one hundred and twenty years will be that of people of mutual compassion and relationship; then the generation that followed them until one hundred and sixty years is that of people of mutual enmity and severed relationship. Then there will be a lot of killings."

Anas narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "My nation consists of five generations and each generation is of forty years. My generation which includes my

Companions is that of people of knowledge and faith. The second generation that is between forty and eighty years consists of people of righteousness and piety."

Imran Ibn Husain narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The best of people are members of my generation; then they are followed by those who come after them and then by those who come after them. Then a people will come that will so much love fat. They will bear testimony before they are asked to do so."

In a version of the same Hadith recorded by Al-Bukhari, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow the latter". Imran added, "I do not remember whether he mentioned two or three generations after his generation but the Prophet added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfil their vows, and fatness will appear among them'."

Abdullah Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "The people of my generation are the best, then those who follow them, and then those who follow the latter.

After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness."

Another Hadith

Abdullah Ibn Mas'ood was reported to have narrated that the Prophet (Peace and Blessings of Allah be upon him) said: "The seventh generation of Abbas' children will call into disbelief but people will not answer him. Members of his household will then tell him, 'You want to drive us out of our livelihood?' And he will say, 'I am only leading you on the path of Abu Bakr and Umar.' They will still refuse to follow him. Then an enemy of his from among members of his household from Banu Hashim will kill him. When he will pounce on him, there will be a disagreement among them." He then mentioned a long disagreement that will occur among them until the appearance of As-Sufyani. This content of this report fits Abdullah Al-Ma'moon who called people to an erroneous belief that the Qur'an was created; but Allah saved His servants from the evil of this belief.

Another Hadith

Abdur-Rahman Ibn Jubair reported on the authority of his father who related that he heard Abu Tha'labh Al-Khushani saying at Fustat during the caliphate of Mu'awiyah who had led the Muslims in war against the Constantinople: "Allah will not fail to detain this nation for less than half a day. When you see Sham as a table of food for one man and his family, it is then that Constantinople will be conquered."

Sa'd Ibn Abi Waqqas narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Indeed I hope that my people will not fail to have their Lord detain delay them for half a day." Sa'd was asked, "What is half a day?" He said, "Five hundred years." This is one of the signs of Prophethood. For, it means that the Muslim Ummah will be delayed for half a day which means five hundred years as interpreted by the Companions. This interpretation was taken from Allah's statement, "And verily, a day with your Lord is as a thousand years of what you reckon." (Soorah Al-Hajj 22:43)

Another Hadith

Abu Hurairah said that the Prophet (Peace and Blessings of Allah be upon him) said: "The Hour will not be established till a fire will come out of the land of Hejaz, and it will throw light on the necks of the camels in Busra."

Abu Shamah recorded in his work, Tareekh that the fire came out on Friday 5th of Jumadal-Akhirah in the Year 654 A.H. and that the fire continued to rage for a month or more.

Shaikh Shihabuddeen mentioned that the people of Al-Madinah escaped to the Prophet's Mosque in the days of the raging fire. They repented to Allah from their sins and sought His forgiveness beside the Prophet's grave. They also freed their slaves and gave alms to the poor and the needy. One of their poets composed a poetic passage in this regard.

Another Hadith

Abu Hurairah narrated that he heard the Prophet (Peace and Blessings of Allah be upon him) say: "If you live for a time, you would certainly see people get up (in the morning) in the wrath of Allah and getting into the evening under the curse of Allah, and there would be in their hands (whips) like the tail of an ox." Abu Hurairah also reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline toward it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor whereas its odor would be smelt from such and such distance." The women who would be dressed but appear to be naked are the ones whose dresses would not cover their nakedness. They rather reveal more of their nakedness. They are inclined in their walk in order to attract the attention of men. Our time is afflicted with many of these women.

Another Hadith

Talhah Ibn Amr Al-Basri said: I came to Al-Madinah and I did not know anybody there. I lodged at Suffah in the company of a man with whom I shared a mudd of dates every day. One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) led the people in prayer. When he finished the prayer, a man from among the dwellers of Suffah said, "O Messenger of Allah, our bellies have become hurt for consuming dates alone (and nothing else) and our coarse cotton garments have become ripped." The Messenger of Allah (Peace and Blessings of Allah be upon him) got unto the pulpit and addressed them, "By Allah, had I found bread or meat, I would have fed you with it. However, you will come to realize it and whoever lives to that time from among you will be served (delicious food in) bowls and they will wear garments that will as expensive as the material used for covering the Ka'bah." Talhah added: I and my companions stayed for eighteen days eating nothing but Bareer. We then came to our Ansar brothers who supported us.

Al-Hakim added in his version, "They said, 'O Messenger of Allah, which situation of ours is better, now or then?' He said, 'Your situation today is better than your situation then. Today you are brethren but then you will be striking each other's necks."

Abu Moosa Yuhannas narrated that the Messenger of Alla (Peace and Blessings of Allah be upon him) said: "When my people walk arrogantly and they are served by the Romans and the Persians, then Allah will allow some of them to subjugate others."

Another Hadith

Abu Hurairah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Allah will raise for this community at the end of every hundred years the one who will reform its religion for it."

The Prophet (Peace and Blessings of Allah be upon him) said: “A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (the Hour) will come while they will be in that state.”

In another version by Al-Bukhari, there is this addition: “And they will be in Sham.”

Many of the scholars from among the righteous predecessors opined that they are those who follow the Hadith. This also is one of the signs of Muhammad’s Prophethood for the followers of Hadith in Sham – especially in the city of Damascus – are more than its followers in other Muslim regions, and all praise is due to Allah. It is also mentioned in a Hadith that we are going to quote soon that Sham would be stronghold of the Muslims at the time of tribulations.

It is also recorded by Muslim on the authority of An-Nawwas Ibn Sam‘an that the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned that ‘Eesa, son of Maryam, would come down from heaven on to the white minaret, east of Damascus.

Miracles of the Messenger of Allah(Peace and Blessings of Allah be upon him) that are similar to or greater than miracles of Prophets

One of his exclusive miracles is the glorious Qur’an which falsehood cannot approach from before it or from behind it; (it is) a revelation from a (Lord who is) Wise and Praiseworthy.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”

Jabir Ibn ‘Abdillah (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “I have been given five things which were not given to anyone else before me: Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey; the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore anyone of my followers can pray wherever the time of a prayer is due; the booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me; I have been given the right of intercession (on the Day of Resurrection); and every Prophet used to be sent to his nation only but I have been sent to all mankind.”

Allah (SWT) says:

“And (remember) when Allah took the Covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him’.” Allah said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” Then whoever turns away after this, they are the Fasiqoon (rebellious: those who turn away from Allah’s Obedience).” (Soorah Aal ‘Imran 3:81-82)

Imam Ash-Shafi‘i said: “There was no Prophet who was as blessed as Muhammad (Peace and Blessings of Allah be upon him). ‘Eesa was blessed with a miracle of restoring life to the dead. As for Muhammad (Peace and Blessings of Allah be upon him) the palm-tree trunk on which he used to reclined on whenever he gave sermons groaned in sadness – and its groaning was heard – because the Prophet (Peace and Blessings of Allah be upon him) left it when a pulpit was erected for him. This is, indeed, a greater miracle.”

About that which is given to Nooh (Peace be upon him)

Allah (SWT) says:

Then he invoked his Lord (saying): "I have been overcome, so help (me). So, We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the Earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes, a reward for him who had been rejected. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)". (Soorah Al-Qamar 54:1015)

Anas Ibn Malik said: This nation (the Muslims) have three qualities if they were found in Children of Isra'eel, other nations would not have been able divide them. The narrator said: We asked him, "O Abu Hamzah, what are they?" He said, "We were in the Suffah with the Messenger of Allah (Peace and Blessings of Allah be upon him) when a woman emigrant came to him along with her son who had reached the age of puberty. He made the woman join the Muslim women and made her son join us. He had stayed for long before he was stricken by the plague of Al-Madinah and he then passed away. The Prophet (Peace and Blessings of Allah be upon him) closed his eyes and commanded that he be prepared for burial. When we are about to wash him, the Prophet (Peace and Blessings of Allah be upon him) said, 'Anas, go to his mother and inform her.' I went to inform her. When she came, she sat at her son's feet, held them and then said, 'O Allah, I submit to you willingly; I renounced idols out of piety and I emigrated to you hoping for your pleasure. So do not give the idol worshippers the chance to gloat over what has befallen me and do not put on, on account of this affliction, a burden that I cannot bear.' By Allah, she had not finished her talk before her son shook his feet and removed the sheet from his face. That son of her outlived the Messenger of Allah (Peace and Blessings of Allah be upon him) and outlived his mother as well."

"(During the caliphate of Umar), he mobilized an army and appointed Al-Ala' Ibn Al-Hadrami as its commander and I was among the fighters. We came to the battlefront and realized that the enemy had blocked our access to water while it was very hot and our animals were extremely thirsty. That was on a Friday. When it was close to sunset, the commander led us in performing two (supererogatory) Raka'ahs. He then raised his hands toward the sky at a time we could not even see any trace of cloud, and supplicated. By Allah, he had hardly put his hands down before Allah sent a wind and clouds were formed. There was rain pouring until the valleys and ponds were filled with water. We drank there from and gave water to our animals. Then we approached our enemies who had crossed the gulf to the peninsula.

"The commander stood on the gulf and said, 'O Allah, the Most High and the Greatest! O Allah, the Most Forbearing and the Most Generous.' He then said, 'Cross the river, in the Name of Allah!' and we crossed the river with water touching nothing of the hooves of our animals! After a short while, we launched a surprise attack against the enemy and took many captives. We returned to the gulf and the commander repeated what the same statement and we crossed with water touching nothing of the hooves of our animals. And we did not stay there but a little."

Anas then mentioned the death of Al-Ala' (the commander) and how they buried his remains in a land that ejected dead bodies buried in it – as they came to know later. They then dug his grave to remove his body in order to take it elsewhere for burial but they did not find the corpse there. What they could only discover was that the grave was filled with shining lights. Thereupon, they poured the dust back into the grave and moved away.

A story similar to that of Al-Ala’

Al-Baihaqi recorded on the authority of Sulaiman Ibn Mihran Al-A‘mash who related from some of his companions that he said: We arrived at the Tigris (Dajlah) River while the non-Arabs were at the other side of it. A man from among the Muslims said, “Bismillah! (In the Name of Allah)!” He then leapt with his horse over the water; and the people also said, “Bismillah!” and they leapt over the water. When the enemies saw them, they were frightened and they cried, “Crazy! Crazy!” They then fled. In this campaign, the Muslims lost nothing but a bowl that was hanging on a saddle. On the contrary, they gained lots of spoils which they divided among themselves. The war booties were so abundant that each fighter would seek for someone with whom he could swap a portion of his share with. We have already mentioned in the history and times of Umar, and also in our Tafseer that the first person to invade Tigris at that time was Abu Ubaidah Ath-Thaqafi, the commander of the Muslim armies during the caliphate of Umar, and that he looked at Tigris and recited Allah’s statement:“And no person can ever die except by Allah’s Leave and at an appointed term.” (Soorah Aal ‘Imran 3:145)

He then mentioned Allah’s Name and made a thrust with his horse and his fighters followed him in doing so.

Another similar story

Sulaiman Ibn Al-Mugheerah related that Abu Muslim Al-Khawlani came to Tigris while it was throwing up woods. He walked on the water and then turned to his companions and said to them, “Are you missing any of your belongings so that you can supplicate to Allah concerning that?”

Humaid Ibn Hilal Al-Adawi said: I was with Abu Muslim Al-Khawlani in an army. When we arrived at a terribly roaring sea, we asked the residents of the village about a ford through which we could cross and they told us that the nearest ford was about a two nights journey from there. Abu Muslim then said in supplication, “O Allah, You made the Children of Isra’eel cross the sea. We are Your slaves and upon Your path. Allow us to cross this river today.” He then turned to the group and said, “Cross, in the Name of Allah!” The narrator said: I was on a horse and I said to myself, “I would be the first one to leap forward after Abu Muslim’s horse.” And the Muslims crossed the river while the water barely reached up to the horses’ bellies. After all of them had crossed, Abu Muslim turned to the group and said, “Did any of you lose anything that we may invoke Allah to return it to him?”

These supernatural events with which Allah honored His sincere servants are part of the miracles of the Prophet (Peace and Blessings of Allah be upon him), as it has been previously established. For, these sincere servants were able to attain this honor due to their following of the Messenger of Allah (Peace and Blessings of Allah be upon him).

At the end of his work, Dala’il An-Nubuwwah, Hafiz Abu Nu‘aim made a comparison between merits and virtues of other Prophets and those of Prophet Muhammad (Peace and Blessings of Allah be upon him). He also discussed the people’s belying of our Prophet (Peace and Blessings of Allah be upon him) and their persecuting him and mocking his status with Allah so much so that the foolish one, Uqbah Ibn Abi Mu‘ait threw intestine of a camel on his back while he was prostrating. The Prophet did not raise his head from prostration till his daughter Fatimah came and removed those intestines from his back, and invoked evil on whoever had done that evil deed. The Prophet said, “O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl Ibn Hisham, Utbah Ibn Rabee’ah, Shaibah Ibn Rabee’ah. Uqbah Ibn Abi Mu’ait Umayyah Ibn Khalaf (or Ubayy Ibn Kalaf).” Later on all of them killed during the Battle of Badr and their bodies were thrown into a well except the body of Umayyah or Ubayy, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Also, when the Quraish came to confront the Muslims during the Battle of Badr with all their forces and the Messenger of Allah (Peace and Blessings of Allah be upon him) saw them; he raised his hands up and supplicated: "O Allah! These are Quraish people. They have come in their arrogance and haughtiness. They have argued with and belied Your Messenger. O Allah, subdue them in the morning!" As a result, seventy of their leaders were killed and seventy of their notables were taken as captives. Had Allah wanted, he would have exterminated them to the last person. But out of His forbearance and in order to honor His Prophet (Peace and Blessings of Allah be upon him), He spared those of them He had predestined that they would believe in Him and His Messenger. The Prophet (Peace and Blessings of Allah be upon him) had invoked Allah upon Utbah Ibn Abi Lahab to send on him a dog in Sham; and the invocation materialized when Utbah was killed by a lion at Zarqa' valley near Busra.

Hadiths on seeking rain

Anas and others narrated that the Prophet (Peace and Blessings of Allah be upon him) was delivering the Khutbah (sermon) on the pulpit on a Friday, when a Bedouin stood up and said, "O Allah's Messenger! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Messenger raised both his hands toward the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rain-water trickling down his beard.

On this occasion some of his Companions recollected a poetic passage that his uncle Abu Talib composed about him whose meaning goes thus:

His is the white face through which rainfall is sought;

He is a benefactor of orphans and a supporter of widows;

He is the resort of those who face impending perish from among the clan of Hashim;

They always find favor and support from him.

Abu Nu'aim said: "Prophet Nooh (Peace be upon him) spent nine hundred and fifty years among his people calling them unto Allah. In spite of these long years, the number of those who believed in him and rode on the ark with him was less than a hundred men and women. As for our Prophet Muhammad (Peace and Blessings of Allah be upon him), people from the East and the West believed in him within a short span of twenty years. The world tyrants and kings such as the Kisra (Chosrau of Persia) and the Qaisar (Caesar of Rome) reckoned with him for fear of losing their kingdoms. The Negus of Abyssinia and the chieftains embraced Islam. Those who could not embrace Islam agreed to humiliatingly pay the Jizyah. These are peoples of Najran, Hajar, Ailah, Ukaidir Doomah, to mention just a few. They all surrendered to Muhammad (Peace and Blessings of Allah be upon him) for Allah made him victorious by frightening his enemies whenever he was at a distance of one month's journey from them. Many conquests were made and people entered in the religion of Allah in groups. Allah says:

"When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds." (Soorah An-Nasr 110:12)

The Messenger of Allah (Peace and Blessings of Allah be upon him) did not leave this world until after Allah has put under his control Makkah, Al-Madinah, and most of Yemen and Hadramawt. He was survived by one hundred thousand or more Companions. Then his successors, Abu Bakr, Umar and Uthman, respectively, continued with the conquests after him until the East and West from the eastern sea to the western sea were brought under the rule of Islam as the Prophet (Peace and Blessings of Allah be upon him) had himself informed us: "Allah drew the ends of the world near one another for my sake.

And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me."

He also said: "When Qaisar is ruined, there will be no Qaisar after him; and when Kisra is ruined, there will be no Kisra after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Concerning Allah's statement, "And We have sent you (O Muhammad) not but as a mercy for Al'Alameen (mankind, Jinns and all that exists)." (Soorah Al-Anbiya' 21:107), Ibn Abbas commented: "Those who believed in Allah and His Messenger will attain the mercy in this world and the Hereafter. As for those who did not believe, they will be counted among the ones who deserve hastened punishment of this world such as tribulations, strikes and swallowing by the earth."

Allah (SWT) says:

"Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction?" (Soorah Ibraheem 14:28)

Ibn Abbas said: "The blessing is Muhammad, and those who changed the blessing into disbelief are the unbelievers of Quraish and any other people that belie him for Allah says:

"But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place." (Soorah Hood 11:17)

Abu Nu'aim said: If it is said that Allah has described Nooh with one of His beautiful Attributes in Soorah Al-Isra' (17:3), we can also say that He has described Muhammad with two of His Attributes; and that is in His statement, "For the Believers (he peace be upon him is) full of pity, kind, and merciful." (Soorah At-Tawbah 9:128)

Allah addressed the Prophets and Messengers with their names: He would say, "O Nooh!", "O Ibraheem!", "O Moosa!", "O Dawood!", "O Yahya!", "O Eesa, son of Maryam!" But whenever He addressed Prophet Muhammad, he would say, "O Messenger!" (Soorah Al-Ma'idah 5:41) "O Prophet!" (Soorah Al-Anfal 8:64) "O you wrapped in garments!" (Soorah Al-Muzzammil 73:1); "O you enveloped (in garments)!" (Soorah Al-Muddaththir 74:1) These appellations are like honorary nicknames.

Whenever the polytheists accused their Prophets of foolishness or craziness, each of the accused Prophets personally refuted the accusation and defended themselves. Prophet Nooh (Peace be upon him) said: "O my people! There is no error in me, but I am a Messenger from the Lord of Al-'Alameen!" (Soorah AlA'raf 7:61) Prophet Hood (Peace be upon him) also said the same. When Fir'awn said to Prophet Moosa (Peace be upon him): "O Moosa (Moses)! I think you are indeed bewitched." (Soorah Al-Isra' 17:101) Moosa responded: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the Earth as clear (evidences, i.e., proofs of Allah's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'awn (Pharaoh) doomed to destruction (away from all good)!" (Soorah AlIsra' 17:102)

But whenever Muhammad (Peace and Blessings of Allah be upon him) was accused of anything, it is Allah Himself Who refuted the accusation and defended His Messenger. Examples of this are in the following Verses: And they say: "O you (Muhammad to whom the Dhikr, the Qur'an) has been sent down! Verily, you are a madman! Why do you not bring angels to us if you are of the truthful?" (Soorah Al-Hijr 15:6-7) Allah himself responded: "We send not the angels down except with the truth (i.e., for torment), and in that case, they (the disbelievers) would have no respite!" (Soorah Al-Hijr 15:8)

And they say: “Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.” Say: “It (this Qur’an) has been sent down by Him (Allah) (the Real Lord of the heavens and Earth) Who knows the secret of the heavens and the Earth. Truly, He is Oft-Forgiving, Most Merciful.” (Soorah Al-Furqan 25:5-6)

Or do they say: “(Muhammad is) a poet! We await for him some calamity by time!” Say (O Muhammad to them): “Wait! I am with you among the waiters!” (Soorah At-Toor 52:30-31)

Allah (SWT) also says: “It is not the word of a poet: little is that you believe! Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of
Al-’Alameen.” (Soorah Al-Haqqah 69:41-43)

“And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur’an), and they say: “Verily, he (Muhammad) is a madman!” But it is nothing else than a Reminder to all Al-’Alameen.” (Soorah Al-Qalam 68:51-52)

“Noon. By the pen and by what they (the angel) write (in the Records of men) You (O Muhammad) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted standard of character.” (Soorah Al-Qalam 68:1-4)

And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him (Muhammad)” The tongue of the man they refer to is foreign, while this (the Qur’an) is a clear Arabic tongue.” (Soorah An-Nahl 16:103)

Abu Nu‘aim said what means: “Allah destroyed his people with barren wind which was wind of wrath while Muhammad (Peace and Blessings of Allah be upon him) was supported with wind during the Battle of Confederates. Allah says: “O you who believe! Remember Allah’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever AllSeer of what you do.” (Soorah Al-Ahzab 33:9)

Abdullah Ibn Abbas said: During the Battle of the Confederates, the southern wind went to the northern wind and said to her, “Let us go and support Muhammad, the Messenger of Allah.” The northern wind said, “The free one does not go out in the night.” So Allah sent the easterly wind to support them. That is what is referred to in Allah’s statement: “And We sent against them a wind and forces that you saw not.”
(Soorah Al-Ahzab 33:9) This is corroborated with the Prophet’s saying: “I was granted victory with As-Saba (easterly wind) and the nation of ‘Ad was destroyed by Ad-Daboor (westerly wind).”

About miracle granted to Prophet Saleh (Peace be upon him)

Abu Nu‘aim said: If it is said that Allah brought out a she-camel from the mountain as a sign and proof for Prophet Salieh against his people and He gave her a time of drink and Saleh’s people a time of drink, each on a known day; our response to this is: Allah has given Muhammad (Peace and Blessings of Allah be upon him) an equivalent of or what was greater than that. Prophet Saleh’s camel did not talk to him neither did she spoke in support of his Prophethood or messengership. As for Muhammad, a camel clearly testified to his messengership by addressing him as “Messenger of Allah”. He also complained to him about what he suffered from his owners that they starved him and extremely burdened him.

About the miracle granted to Prophet Ibraheem (Peace be upon him)

The erudite scholar, Abul-Ma‘ali Ibn Az-Zamlakani – may Allah have mercy upon him said: “As for dying out of fire that occurred for Prophet Ibraheem (Peace be upon him) the fire of the Persians has also died out in honor of our Prophet Muhammad (Peace and Blessings of Allah be upon him) when he was born, and that fire had never died out for a thousand years. There period between the dying out of the fire and his call to Prophethood was forty years. As for Prophet Ibraheem (Peace be upon him) the fire only died out when he had direct contact with it. The Persian fire died out in honor of our Prophet while the distance between him and the fire was a journey of months.”

Our Shaikh then said, “This is in addition to the fact that some members of this Ummah were thrown into fire and it did not have any effect on them. One of these is Abu Muslim Al-Khawlani.”

Shurahbeel Ibn Muslim Al-Khawlani narrated that Al-Aswad Ibn Qais Ibn Dhil-Khimar Al-Ansi claimed to be a prophet in Yemen. He sent for Abu Muslim Al-Khawlani and when he was brought to him, he said to Abu Muslim, “Do you bear testimony that I am a Messenger of Allah?” Abu Muslim said, “I can’t hear you!” Al-Aswad then said, “Do you bear testimony that Muhammad is Allah’s Messenger?” He replied, “Yes, I do.” He then asked him, “Do you bear testimony that I am a Messenger of Allah?” Abu Muslim said, “I can’t hear you!” He asked him once again, “Do you bear testimony that Muhammad is Allah’s Messenger?” Abu Muslim answered again in the affirmative. Al-Aswad them commanded that a huge fire be set and he ordered that Abu Muslim be thrown into it. When he was thrown into it, he walked out of the fire without any harm. Then someone advised Al-Aswad to expel Abu Muslim from the region lest he turn his followers against him. So, he asked him to leave the region and he complied.

By the time he arrived at Al-Madinah, the Messenger of Allah (Peace and Blessings of Allah be upon him) had died and Abu Bakr had assumed the caliphate. Abu Muslim tied his camel at the door of the Mosque, entered the Mosque and started praying behind a pillar. When Umar Ibn Al-Khattab saw him, he went to him and asked him who he was. Abu Muslim replied that he was a man from Yemen. Umar then asked him, “What happened to the man who that liar had thrown into a fire?” He said, “His name is Abdullah Ibn Thuwab.” Umar then asked him, “Tell me, by Allah, are you the man?” He said, “Yes.” Umar then embraced him and cried. He took him to Abu Bakr and let him sit down between himself and Abu Bakr. He then said, “Praise be to Allah who allowed me to live long enough to see from among the Ummah of Muhammad someone who experienced what Prophet Ibraheem experienced.”

Abu Bishr Ja‘far Ibn Abi Wahshiyyah narrated that a man from the tribe of Khawlan embraced Islam but his people wanted him to remain upon disbelief and, as a result, threw him in a fire. And he came out of the fire unscathed. When the man came to Abu Bakr, the latter asked him to seek forgiveness for him. But he told him, “It is you who deserves to be asked for such.” Abu Bakr said, “But you were thrown into fire and you came out unscathed!” The man then asked forgiveness for Abu Bakr and later left for Sham. And the people would liken him to Ibraheem (Peace be upon him). The man was Abu Muslim Al-Khawlani.

Abul-Ma‘ali said: As for Ibraheem’s being thrown into fire with a ballista, the similar had happened in the Muslims’ war against Musailimah Al-Kadhdhab. Musailimah’s followers had sought protection behind a fence where they dug a deep trench in which they fortified themselves and they kept all the doors to the fence locked, according to the narration of Al-Bara’ Ibn Malik. Al-Bara’ said that he told his fellow Muslims, “Put me on a shield, and hold me on it with the tips of the spears. Then throw me up very high across the fence.” They did as he requested. He fell into the trench and engaged in fighting against the polytheists until he was able to kill ten or more. He then opened the door for the Muslims. It was this unique operation that caused the defeat of the polytheists. He also killed Musailimah Al-Kadhdhab.

If some people say that Prophet Ibraheem, in addition to being a Prophet, was exclusively honored as friend of Allah, the response is that Muhammad (Peace and Blessings of Allah be upon him) was not only honored as a friend of Allah but also as Allah's specially beloved one. And to be loved is more subtle in meaning than to be a friend.

Abdullah Ibn Mas'ood narrated that the Prophet (Peace and Blessings of Allah be upon him) said, "If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my Companion and Allah, the Exalted and Glorious, has taken your brother and Companion (meaning Prophet himself) as a friend."

Ka'b Ibn Malik is reported to have said, "The last thing I heard from our Prophet five days before he died was, 'There was not a prophet who did not have a friend from among his people and my friend is Abu Bakr. But Allah has chosen your Companion (meaning himself) as a friend."

Jundub Ibn Abdullah said that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him), five days before his death, say: "I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibraheem as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that."

Urwah Ibn Ruwaim Al-Lakhmi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah shortened the time for me. We I and my followers are the last (of all nations, in existence) and the first (to enter Paradise) on the Day of Resurrection. I am saying without being pompous: Ibraheem is a friend of Allah, Moosa is a chosen servant of Allah and I am a beloved servant of Allah. I will be leader of the children of Adam on the Day of Resurrection. I will hold the Banner of Praise under which every Prophet, sincere servant of Allah and martyr will stand on the Day of Resurrection. I will be the first one for whom gates of Paradise will be opened. Allah has assented to my request concerning you on three things: that He will not destroy you with an epidemic, that He will not allow your enemy to wreak (devastating) havoc on you and that you will not have consensus on error."

As for the jurist Abu Muhammad Abdullah Ibn Hamid, he made a long statement concerning the Divine friendship. He said among other things:

"Khaleel is someone who worships his Lord in hope and fear. Allah says about Prophet Ibraheem, "Verily Ibraheem was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing." (Soorah At-Tawbah 9:114)

Habeeb is someone who worships his Lord in love as if he is seeing Him. Some scholars say that Khaleel is someone who worships his Lord while expecting a reward from Him while Habeeb is someone who worships his Lord with an expectation to meet Him. Some say Khaleel is someone who reached his Lord through an intermediary as seen in Allah's statement, "Thus did we show Ibraheem the kingdom of the heavens and the Earth that he be one of those who have Faith with certainty." (Soorah Al-An'am 6:75) while Habeeb is the one who reaches his Lord without an intermediary as shown in Allah's statement, "And was at a distance of two bows' length or (even) nearer." (Soorah An-Najm 53:9) Allah informs us about His Khaleel that he said: "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)." (Soorah Ash-Shu'ara 26:82) And He says about His Habeeb: "That Allah may forgive you your sins of the past and the future." (Soorah Al-Fath 48:2)"

Ubayy Ibn Ka'b narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "I would be in a position on the Day of Resurrection that the entire creation will turn to me, including even Ibraheem (Peace be upon him) (for intercession)."

Abu Nu‘aim said: If it is said that Prophet Ibraheem (Peace be upon him) was screened away from Numrood with three screens, this can countered by the fact that Prophet Muhammad (Peace and Blessings of Allah be upon him) was screened away from those who wanted to kill him with five screens. Allah says about him, “And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.” (Soorah Ya Seen 36:9) These are three screens. Allah then says, “And when you (Muhammad) recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).” (Soorah Al-Isra’ 17:45) So, these are five screens.

It is recorded in the book of Tafseer that when a Soorah was revealed in condemnation of Umm Jameel, Abu Lahab’s wife, and her husband and the Soorah clearly stated that both of them would enter the Hellfire and that they were losers, she took a big rock and wanted to stone the Messenger of Allah (Peace and Blessings of Allah be upon him) with it. On her way, she passed by Abu Bakr who was sitting beside the Prophet but she did not see the Prophet. She asked Abu Bakr, “Where is your Companion?” Abu Bakr answered, “What is the matter?” She said, “He has composed a poem to disparage me!” He said, “He did not disparage you.” Thereupon she said, “By Allah, if I see him I will hit me with this rock.” She then went back home saying in rhymed tone, “mudhammam, we reject; and his religion, we forsake!”

Equally, he was screened from Abu Jahl who wanted to step on the Prophet’s head while he was prostrating in prayer. In his attempt at trampling on the Prophet (Peace and Blessings of Allah be upon him), Abu Jahl saw a trench of fire and a great horror. And the Prophet (Peace and Blessings of Allah be upon him) was screened by the Angels’ wings. Abu Jahl quickly backtracked in terror while trying to protect himself with his hands. When the Quraish men saw him they said, “What is wrong with you?” And he told them what he saw. It was in reference to this that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Had he proceeded and done what he wanted to do, the Angels would have seized him piece by piece.”

Also, when he set out in the eve of his migration, the polytheists laid in wait for him. They assigned some men to keep watch on him at the entrance of his house. They gave them an instruction that whenever he wanted to go out, they should kill him. The Messenger of Allah (Peace and Blessings of Allah be upon him) asked Ali to sleep on his bed. He then went out to them while they were there sitting at his door. He sprinkled dust on their heads one by one while saying, “May these faces be deformed!” He then went out without anyone of them seeing him. He met Abu Bakr at his house and both of them took refuge at the cave of Thawr, as has already been explained in the Seerah. We also mentioned that a spider screened the entrance of the cave with its web to prevent his pursuers from knowing his place.

It is authentically recorded that Abu Bakr said while he and the Prophet were in the Cave, “If any of them should look under his feet, he would see us.” But the Prophet (Peace and Blessings of Allah be upon him) said, “O Abu Bakr! What do you think of two (persons) the third of whom is Allah?”

Also, Suraqah Ibn Malik Ibn Ju‘shum was miraculously prevented from reaching the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was pursuing them. His horse was made to fall on the ground and he was unable to get it up until the Prophet (Peace and Blessings of Allah be upon him) extracted from him a promise that he would not do him any harm as earlier mentioned when discussing the Prophet’s emigration.

Ibn Hamid, in his work, discussed Prophet Ibraheem’s laying down his son for sacrifice to Allah in obedience to Him. He then mentioned that Prophet Muhammad (Peace and Blessings of Allah be upon him) had similar experience during the Battle of Badr when he laid down his life that the enemy was able to attack him, inflict injury on him in his head and break his teeth.

He then said, “They said that Ibraheem (Peace be upon him) was thrown in the fire by his people and Allah turned the fire to coldness and safety for him. We are also saying the Messenger of Allah (Peace

and Blessings of Allah be upon him) was given a similar miracle. When he arrived at Khaibar, a Khaibari woman poisoned him and the poison turned to coldness and safety in his bowel until the end of his life, despite the fact that poison normally burns the bowel like fire. This has also been mentioned earlier while discussing the conquest of Khaibar. This is supported by the fact that Bishr Ibn Al-Bara' Ibn Ma'roor with whom the Messenger of Allah (Peace and Blessings of Allah be upon him) shared the poisoned meat died soon after eating it. It was only after the Prophet (Peace and Blessings of Allah be upon him) had taken a bite from the goat arm that it informed him that it was poisoned. Much of the poison was put on the goat arm because the enemies had learned that the Prophet (Peace and Blessings of Allah be upon him) loved that part of the goat. However, by Allah's permission, the poison did not do him any harm until he left this world. We have equally mentioned in the biography of Khalid Ibn Al-Waleed AlMakhzoomi, the conqueror of Sham, that he was brought a poisonous liquid and he sipped it in the presence of the enemy to frighten them and no harm happened to him.

Prophet Ibraheem (Peace be upon him) defeated Numrood with the proof of his Prophethood as indicated in Allah's statement, "So the disbeliever was utterly defeated." (Soorah Al-Baqarah 2:258)

The Messenger of Allah (Peace and Blessings of Allah be upon him) has also recorded a similar feat. The denier of Resurrection, Ubayy Ibn Khalaf, brought him a disintegrated bone. He rubbed it and said to the Prophet (Peace and Blessings of Allah be upon him), as narrated to us by Allah: "Who will give life to these bones after they are rotted and have became dust?" (Soorah Ya Seen 36:78) There and then, Allah revealed to His Messenger (Peace and Blessings of Allah be upon him) to tell him:

"He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Soorah Ya Seen 36:79) And Ubayy went away defeated and disgraced. And this is stronger proof.

It is also worth mentioning that Allah gave Muhammad victory over this obdurate when he challenged him to a duel during the Battle of Uhud. The Prophet (Peace and Blessings of Allah be upon him) was able to kill him with a spear which he shot at him that made him fall off his horse. When he was asked the reason for his fall, he said, "By Allah, I am afflicted with that which if the entire people of Dhul-Majaz were afflicted with it, they would all die. By Allah, if Muhammad had only spat on me, he would have killed me." It is to be recalled that this Ubayy Ibn Khalaf had prepared a horse and a spear with which he wanted to fight the Messenger of Allah (Peace and Blessings of Allah be upon him). He had even boasted that he would be the one to kill him. But the Prophet (Peace and Blessings of Allah be upon him) said, "Rather, I will be the one to kill him!" And that was what happened in the Battle of Uhud.

If it is said that Prophet Ibraheem (Peace be upon him) broke the idols of his people for the sake of Allah, then Muhammad (Peace and Blessings of Allah be upon him) broke three hundred and sixty idols erected around the Ka'bah. He merely pointed to them and they started falling and disintegrating.

Ibn Umar narrated: "On the day of the Conquest of Makkah, the Messenger of Allah (Peace and Blessings of Allah be upon him) stood, while there were three hundred and sixty statues around the Ka'bah. Shaitan had glued these statues to the Ka'bah with lead and copper. As soon as the Prophet (Peace and Blessings of Allah be upon him) moved close to any of these statues with a staff he was holding, the statue would fall without even touching it, and he would say, "And say: Truth has come and Batil (falsehood, i.e. Shaitan or polytheism) has vanished. Surely! Batil is ever bound to vanish." (Soorah Al-Isra' 17:81) With this statement, the statues would fall on their faces. This miracle is more impressive than the one mentioned earlier.

As for Allah's statement, "Thus did we show Ibraheem the kingdom of the heavens and the Earth that he be one of those who have Faith with certainty." (Soorah Al-An'am 6:75) and the succeeding Verses, Allah also has the following to say about Muhammad (Peace and Blessings of Allah be upon him): "Glorified (and Exalted) be He (Allah) (above all that (evil) they associate with Him) Who took His

slave (Muhammad) for a journey by night from Al-Masjid Al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Soorah
Al-Isra' 17:1)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, in the Hadith of Ru'ya, "And everything became manifest to me and I became well-acquainted."

Concerning the tribulation faced by Prophet Ya'qoob (Peace be upon him) who lost his son Yousuf (Peace be upon him), and his patience and seeking his Lord's help in bearing that loss, Ibn Hamid mentioned that that Messenger of Allah (Peace and Blessings of Allah be upon him) faced similar, rather greater tribulation in the form of losing his son Ibraheem and he bore the loss with exceptional patience. It was on this occasion that he said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibraheem! Indeed we are grieved by your separation."

This is in addition to the death of three of his daughters: Ruqayyah, Umm Kulthoom and Zainab; and his uncle Hamzah, the lion of Allah and His Messenger, was also martyred in the Battle of Uhud. He bore all these losses with patience and sought reward of that patience from Allah.

As regards the handsomeness of Prophet Yoosuf (Peace be upon him), Ibn Hamid also mentioned the handsomeness of the Messenger of Allah (Peace and Blessings of Allah be upon him), his sweetness and the awe he commanded in terms of his physical appearance, utterances, guidance, characteristic and manners. Rubayyi' Bbint Mu'awwidh said, "Had you seen him, you would think that you are looking at an emerging sun (in beauty)."

As for the tribulation that Prophet Yoosuf (Peace be upon him) faced as a result of his handsomeness such as his separation from his loved ones and his exile, Ibn Hamid mentioned what Prophet Muhammad (Peace and Blessings of Allah be upon him) experienced what is equivalent to that: He emigrated from Makkah to Al-Madinah, and was thereby forced to leave his hometown, family and companions who were there.

About miracles of Prophet Moosa (Peace be upon him)

The greatest of the miracles given to Prophet Moosa (Peace be upon him) are the nine signs that Allah refers to in His saying:

"And indeed We gave to Moosa nine clear signs." (Soorah Al-Isra' 17:101) The majority of the scholars are of the view that the signs were: his staff that turned to a snake whenever he shook it; his hand that shined and illuminated like the moon whenever he put it under his armpit and then removed it; the years of famine; the sea that split into two for the Children of Isra'eel to escape to safety and drowning of Fir'awn and his followers; his invocation against the people of Fir'awn when they belied him that they should be visited with the flood; the locusts; the lice; the frogs; and the blood.

Among other signs that Allah gave to Prophet Moosa (Peace be upon him) were shading of the Children of Isra'eel by the cloud while they were in the wilderness; coming of manna and quails from the heaven. He also prayed for water for them and Allah gave them water that came out of a rock that had three springs. Moosa would strike it with his staff, and from each spring thereof would gush out. Each of those from among the Children of Isra'eel who worshipped the calf was made to die; Allah then resurrected them. There is also the story of the cow and other wonderful signs with which Prophet Moosa (Peace be upon him) was blessed.

The great scholar Ibn Zamlakani said: As for Moosa's staff that became a snake, Muhammad was given a sign that was more astounding. Pebbles have glorified Allah in his hands, though they are inanimate

things. The Hadith regarding this is authentic and famous. There are also reports that these pebbles glorified Allah in the hands of Abu Bakr, then Umar, then Uthman. It is in reference to this that the Prophet (Peace and Blessings of Allah be upon him) was reported to have said, “This is the Caliphate of Prophethood.”

There is also a report that Abu Muslim Al-Khawlani had a rosary which he used for glorifying Allah. One day, he was asleep while the rosary was in his hand. It then turned and started rolling in his arm, glorifying Allah! Abu Muslim turned and saw the rosary glorifying Allah while circling around his arm and saying, “Glory be to You, the Grower of plants, the Everlasting Lord!” He then called on his wife, Umm Muslim, to come and see one of the strangest things he had ever seen. She came, while the rosary was still making the glorification of Allah. But when she sat down beside her husband, it kept silent.

Clearer than all the above and more authentic is the Hadith recorded by Al-Bukhari on the authority of Abdullah Ibn Mas‘ood who said: “We used to hear the food glorifying Allah, while it was being eaten.”

Muslim also recorded on the authority of Jabir Ibn Samurah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Indeed, I know a rock in Makkah that used to salute me before I was commissioned (as a Prophet). I can still recognize it now.” Some people said it is Al-Hajar Al-Aswad (the Black Stone that is in Ka‘bah).

Ali narrated: “I went out with the Messenger of Allah (Peace and Blessings of Allah be upon him) and whenever he passed by a tree or a rock, it would salute him.” We have also mentioned earlier that the first time Angel Gabriel conveyed revelation to him, he would not pass by any tree or stone without them greeting him, saying, “Peace be upon you, O Messenger of Allah!” A tree answered his call and came to him; and there were other two trees that carried out his needs and then returned to their roots. The Ahadeeth about these two events are authentic.

However, actions of these trees and rocks do not necessarily mean that they were given souls (like that of living things). For, they may have been propelled by an unseen propeller. But his statement, “Surrender to me by the will of Allah!” indicates that the trees had a feeling of being addressed, especially with their doing what he ordered them to do. The Messenger of Allah (Peace and Blessings of Allah be upon him) also commanded a bunch of dates to come down from the tree and it did, hopping on the ground until it stood in front of him. He then addressed it, “Do you bear witness that I am the Messenger of Allah?” The bunch testified to that three times and then went back to its place on the tree. This is the most comparable example. However, there is some oddity in this narration.

The narration recorded by Imam Ahmad and classified as authentic by At-Tirmidi is the one narrated by Ibn Abbas that a Bedouin man came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and asked him, “How can I know that you are the Messenger of Allah?” The Prophet (Peace and Blessings of Allah be upon him) replied, “Tell me: if I called this bunch of dates and it responded, will you testify that I am the Messenger of Allah?” The man answered in the affirmative. The Prophet (Peace and Blessings of Allah be upon him) then called the bunch to come dome down from the tree and it fell on the ground, hopping until it stood in front of the Messenger of Allah. He then commanded it, “Go back!” And it went back to its place. The Bedouin man then said, “I testify that you are, indeed, the Messenger of Allah.”

Ibn Abbas (May Allah be pleased with him) said: A man (from the clan of Amir) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was at a place where there were bunches and trees and said to him, “What is this that your companions are saying?” The Prophet (Peace and Blessings of Allah be upon him) said to him, “Shall I show you a sign?” The man said, “Yes.” The Prophet (Peace and Blessings of Allah be upon him) then called a branch of that tree and it comes down hopping toward him until it stood right in front of him. It then started prostrating and raising his head. The

Prophet then ordered it to go back to it place and its complied. The Amiri man returned to his people and said to them, “O you members of Amir Ibn Sa‘sa‘ah clan. By Allah! I will never belie him again in whatever he says!”

Abdullah Ibn Umar (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) invited a man to Islam and the man asked him, “Do you have any proof to support what you are saying?” The Prophet (Peace and Blessings of Allah be upon him) answered, “This tree.” He then called the tree that was on the edge of the valley and it started coming unto him hopping on the ground until it stood in front of him. He then asked it to testify to his being the Messenger of Allah which it promptly did three times. It then went back to its root. The Bedouin man returned to his people. But before he went he told the Prophet (Peace and Blessings of Allah be upon him), “If they follow me, I would bring them to you; but if they did not, then I will come back to you and stay in your company.”

As for the groaning of the palm trunk which the Prophet (Peace and Blessings of Allah be upon him) used to recline on when he gave sermons, it is caused by his leaving it. When a pulpit was built for him, he ascended it and started giving sermons, abandoning the palm trunk he used to recline on before. The trunk then started groaning and crying until the Prophet (Peace and Blessings of Allah be upon him) got down from the pulpit and patted it and pacified it. He then asked it to choose between being turned into a fresh branch and being planted in Paradise, thereby becoming a fruitful tree from which sincere servants of Allah will eat. It chose to become a planted tree in Paradise. It then became quiet. This Hadith is famous. It is successively narrated from a great number of the Companions; and the event took place in the presence of a large number of people.

Our Shaikh said, “These are inanimate things and plants that had groaned and talked. This is qualified enough to be cited as equivalent of Prophet Moosa’s staff that turned into a snake.”

We shall make mention of this when we speak about miracles of Prophet ‘Eesa (Peace be upon him).

Amr Ibn Sawwad narrated that Ash-Shafi‘i asked him, “What is it that Allah gave any Prophet that He did not give to Muhammad?” He answered, “He gave ‘Eesa resurrection of the dead.” Ash-Shafi‘i said, “He gave Muhammad the trunk on which he used to recline on while making sermon until a pulpit was erected for him. When it was erected for him and he left the trunk, it was heard groaning in grief. This is greater than restoring life back to the dead.” The chain of this narration to Ash-Shafi‘i is credible.

He said, “This is greater than that” because a tree trunk is not a living thing yet it was made to have feelings and sentiment when the Prophet (Peace and Blessings of Allah be upon him) abandoned it for the pulpit. So, it groaned in sorrow for missing the Prophet’s companionship until he descended from the pulpit and comforted it.

As for the fact that Allah spoke with Prophet Moosa (Peace be upon him), we have mentioned earlier how He spoke with Prophet Muhammad (Peace and Blessings of Allah be upon him) during the night of Isra’ in addition to having the honor of glancing at Allah’s noble Countenance. And this is greater. This is supported by the statement, “And he was called: O Muhammad! I have completed what I have made obligatory upon My slaves and I have lightened the burden for them.” The context of the rest of the story also serves as guidance to that.

As for the Prophet’s glancing at his Lord, it has been a famous controversial topic among the earlier and later generations of scholars.

Ibn Abbas (May Allah be pleased with him) was reported to have affirmed the glance but believed that it was with the heart and not with the eyes. There are also Ahadeeth in Al-Bukhari and Muslim in which ‘A’ishah denied that the Prophet (Peace and Blessings of Allah be upon him) saw his Lord.

Muslim recorded on the authority of Abu Dharr: I asked the Messenger of Allah (Peace and Blessings of Allah be upon him): Did you see your Lord? He said: “He is a Light; how could I see Him?”

Ibn Hamid said: Allah addressed Moosa, “And I endued you with love from Me.” (Soorah Ta Ha 20:39) And He said to Muhammad, “Say (O Muhammad to mankind): “If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.” (Soorah Aal ‘Imran 3:31)

As for the hand which Allah has made a proof for Moosa against Fir‘awn after mentioning that the staff that turned to a snake as indicated in His noble statement, “Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from fear (which you suffered from the snake, and also your hand will return to its original state). These are two Burhans (signs, miracles, evidences, proofs, etc.) from your Lord to Fir’awn (Pharaoh) and his chiefs.” (Soorah Al-Qasas 28:32) And in His statement, “Another Sign. That We may show you (some) of Our Greater Signs.” (Soorah Ta Ha 20:22-23)

He had given Muhammad (Peace and Blessings of Allah be upon him) the splitting of the moon – by his pointing at it – into two parts: one, behind the mountain of Hira and the other in front of it. This has been mentioned earlier in the successively narrated Ahadeeth in this regard. This is in addition to Allah’s statement, “The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a Sign, they turn away, and say: “This is continuous magic.” (Soorah Al-Qamar 54:1-2) And this, incontestably, is greater miracle, more obvious and more impactful.

In his long Hadith on his repentance, Ka‘b Ibn Malik said, “And whenever the Messenger of Allah (Peace and Blessings of Allah be upon him) was happy, his face became brightened and illuminated like a split moon.”

Ibn Hamid said, “If it is said that the Moosa was given an illuminating hand, we will say that Muhammad was given what was greater than this. He was given a light that shone on his right and left sides wherever he sat down at and whenever he left a place.

We have mentioned in the Seerah while discussing Tufail Ad-Dawsi’s embrace of Islam that he asked the Messenger of Allah (Peace and Blessings of Allah be upon him) to give him a sign that would help make his people embrace Islam. The Prophet (Peace and Blessings of Allah be upon him) prayed for him and he went back to his people. When he arrived at the mountain trail close to the dwellings of his people, a light emanated from in front of him like a lamp. He supplicated, “O Allah! Not in this place for they will think it is a punishment!” The light then shifted to the edge of his whip, and it appeared to them like a lamp. So Allah guided them to Islam through Tufail as a result of the Prophet’s blessing and the supplication he made thus: “O Allah! Guide the clan of Daws and bring them!” It is on account of this that Tufail was called, “the light man!”

Thabit related on the authority of Anas Ibn Malik that Abbad Ibn Bishr and Usaid Ibn Hudair came out from the house of the Messenger of Allah (Peace and Blessings of Allah be upon him) in a very dark night and the staff of one of them let out an illumination like that of a lamp in the light of which they both walked. When they parted ways, the staff of each of them had illumination.

Muhammad Ibn Hamzah Ibn Amr Al-Aslami narrated from his father who said, “We undertook a night journey in the company of the Messenger of Allah and it was very dark. My fingers became illuminated that the convoy made use of the light produced therefrom to find their way.”

As regards Prophet Moosa’s invocation of flood, it is, according to some interpretation, a deterrent death. Other signs such as draught and famine were inflicted so that they might return to following

Moosa (Peace be upon him) and stop disobeying him. However, the signs increased them in nothing but greater transgression. Allah says:

"They said (to Moosa) "Whatever Ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you." So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimoon (criminals, polytheists, sinners). And when the punishment fell on them they said: "O Moosa(Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Isra'eel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! They broke their word! So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless about them." (Soorah Al-A'raf 7:132-136)

The Messenger of Allah (Peace and Blessings of Allah be upon him) invoked Allah against the Quraish when they persisted in their opposition of him. He invoked Allah to put them to trial with seven years of famine like the one interpreted by Prophet Yoosuf (Peace be upon him) And they were afflicted with famine so much so that they ate everything. The situation was so terrible that one of them would see nothing between the heaven and the Earth but cloud out of extreme hunger. Ibn Mas'ood has cited this event as interpretation of Allah's statement: "Then wait you for the Day when the sky will bring forth a visible smoke." (Soorah Ad-Dukhan 44:10)

As for splitting of the sea for Moosa (Peace be upon him) as a result of Allah's command for to strike it with his staff when their pursuers nearly caught up with them, the sea split into two, each part looking like a huge mountain. This is undoubtedly a great and an astounding miracle as well as an exceedingly overwhelming proof. However, Prophet Muhammad's pointing to the full moon with his noble hand and its splitting into two as a result in response to the demand of the Quraish people who were witnesses to it is a greater sign and more convincing proof of his Prophethood and his position in Allah's estimation. No greater physical miracle was ever reported from any other Prophet.

Ibn Hamid said: They say that Moosa (Peace be upon him) struck his staff against the sea and it split and that is a great miracle for him. Our response to this is that the Messenger of Allah (Peace and Blessings of Allah be upon him) was given a similar miracle. Ali said: When we went to Khaibar, we were at Yashkhab valley. We estimated it and found it to be fourteen feet deep. The people said, "O Messenger of Allah, there is enemy behind us and the valley in front of us" in similarity to what Allah informs us about the followers of Prophet Moosa: "And when the two hosts saw each other, the companions of Moosa said: "We are sure to be overtaken." (Soorah Ash-Shu'ara 26:61) The Messenger of Allah (Peace and Blessings of Allah be upon him) then said, "O Allah, You have given every Messenger a proof. Show me Your Grace!" He then mounted his ride and his Companions also did the same and the horses and camels crossed without their hooves being seen. And there was victory.

But this narration is without a chain of narrators and I have never come across it with either a sound, fairly sound or weak chain in any of the recognized books. And Allah (SWT) knows best.

As for Moosa's being shaded with cloud in wilderness, it can be compared with the incidence of the cloud that the Baheera, the Christian monk saw about Prophet Muhammad (Peace and Blessings of Allah be upon him) being shaded by a cloud in the midst of his co-travelers while he was 12 years old. He accompanied his uncle Abu Talib to Sham on a trade trip. This miracle is more astounding, first, in the sense that it occurred before he started receiving any revelation for he was being exclusively shaded by the cloud on this occasion and this is more manifest that the cloud of the Children of Isra'eel and others. Secondly, the Children of Isra'eel were shaded by the cloud due to their need as a result of severe heat.

We have also earlier mentioned while discussing signs of Muhammad's Prophethood that when he was asked to supplicate for the rain due to the extreme hunger, famine and drought they were suffering from, he raised his hands and said, "O Allah, give us water! O Allah, give us water! O Allah, give us water! O Allah, send down rain upon us! O Allah, send down rain upon us! O Allah, send down rain upon us!" Anas (the narrator of the Hadith) said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal‘. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. And when the Prophet (Peace and Blessings of Allah be upon him) was asked to supplicate that the rain should be stopped, he raised his hand and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow." As soon as he gestured with his hands toward a side, the cloud moved toward that side and Al-Madinah became like the hollowness of a chaplet around which rain fell but itself was not affected by the rain.

As for sending down of manna and quails to the Children of Isra'eel, the Messenger of Allah(Peace and Blessings of Allah be upon him), had miraculously turned little food in abundance that sufficed a great number of people on many occasions as we have mentioned earlier while discussing signs of Prophethood. During the Battle of the Trench, he turned the meager food and a Sa‘ of barley that Jabir had into abundant food which more than a thousand hungry men ate to their fill. He also fed a large group of people from his handful – peace and blessings of Allah be upon him.

As for Allah's statement, concerning Moosa (Peace be upon him) and the Children of Isra'eel:

And (remember) when Moosa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water." (Soorah Al-Baqarah 2:60) The Messenger of Allah (Peace and Blessings of Allah be upon him) inserted his hand into a small bowl that was wide enough to spread his hand in it and water started gushing out of the bowl in-between his fingers like springs. He did the same on many other occasions such as the day of the Campaign of Hudaibiyah, the day his Companions in Al-Madinah asked him for water and his supplication was answered with exactness without having more or less than what was needed. These are instances of greater and more astounding miracle than the one that occurred to Prophet Moosa (Peace be upon him).

Abu Amrah Al-Ansari narrated: "We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in one of the battles and there was no food and people passed their night in hunger. The Prophet (Peace and Blessings of Allah be upon him) then called for a small pot and it was brought in front of him. He also called for water and it was poured into the pot. He then spit into it and said whatever Allah willed him to say. Then he put his finger in it. I swear by Allah, I saw the water gushing out of the fingers of Allah's Messenger (Peace and Blessings of Allah be upon him) like springs. Thereupon he asked people to drink and fill their water skins and vessels."

Holding of sun for Prophet Yoosha‘ (Joshua) Ibn Noon Ibn Afrayeem Ibn Yoosuf Ibn Ya‘qoob Ibn Ishaq Ibn Ibraheem (peace be upon them)

Yoosha‘ was the Prophet of the Children of Isra'eel after Prophet Moosa (Peace be upon him). He was the one who led them out of the wilderness into Jerusalem after a siege and a fight. The victory was achieved in the afternoon of a Friday. It was near sunset and Saturday was approaching so they could not continue fighting. Yoosha‘ looked at the sun and addressed it thus: "You are under Allah's command and I, also, am under Allah's command." He then supplicated to Allah: "O Lord! Delay the sunset for me." So Allah delayed it for him until he was able to conquer the city. The sun then set afterward.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, ‘Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me nor should a man who has built a house but has not completed its roof nor a man who has sheep or she-camels and is waiting for the birth of their young ones.’ So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ‘Asr prayers, he said to the sun, ‘O sun! You are under Allah’s Order and I am under Allah’s Order O Allah! Stop it (i.e. the sun) from setting.’ It was stopped till Allah made him victorious.”

This Prophet was Yoosha‘, son of Noon, according to the narration recorded by Imam Ahmad on the authority of Abu Hurairah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The sun was never stopped (from setting) for any human but Yoosha‘ (Peace be upon him) during the nights on which he marched to Jerusalem.”

Abul-Ma‘ali Ibn Az-Zamlakani said: As for delaying of the sunset for Prophet Yoosha‘ so that he could fight the tyrants, what was greater than that had occurred to our Prophet Muhammad (Peace and Blessings of Allah be upon him). The moon split into two for him and splitting of the moon is more extraordinary than delaying of the sunset. Narrations about splitting of the moon are successively and authentically recorded. One part of the spilt moon was at the back of the mountain and the other was at its front. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to the people: “Bear witness!” The Quraish, however, were not convinced. They claimed that the Prophet (Peace and Blessings of Allah be upon him) was just pulling the wool over their eyes. But some travelers arrived and informed them that they actually saw the moon split. It is in this regard that Allah revealed His noble statement:

“The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad (Peace and Blessings of Allah be upon him) to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: 'This is continuous magic.'” (Soorah Al-Qamar 54:1-2)

Also, the sun was delayed for the Messenger of Allah (Peace and Blessings of Allah be upon him) twice. At-Tahawi recorded a narration he regarded as authentic that the Messenger of Allah (Peace and Blessings of Allah be upon him) was receiving revelations while his head was on Ali’s lap. And he did not lift his head until after the sunset and Ali had not performed ‘Asr prayers. Thereupon the Prophet (Peace and Blessings of Allah be upon him) supplicated, “O Allah, if it was in Your service and in obedience of Your Messenger, return the sun for him (that he may perform his ‘Asr prayers).” And the sun rose again that it was seen. Ali then got up and performed ‘Asr. The sun then set.

The second occasion was on the morning after the night he was taken on a night journey from the Sacred Mosque in Makkah to Al-Aqsa Mosque in Jerusalem and from there to the heaven. The Makkah pagans asked him about things in Jerusalem and Allah showed it to him as if it was there in front of him and he described all that he saw there to them. They also asked about a caravan of theirs that was on a trade journey and he informed them, “It will reach you at sunrise.” However, the caravan was late; but in order to attest to truthfulness of His Messenger, Allah delayed the sun from rising until after the caravan had arrived.

Concerning merits granted to Prophet Idrees (Peace be upon him) such as his being Elevated

Allah says about him: “And We raised him to a high station.” (Soorah Maryam 19: 57)

In response to this, we can say that our Prophet Muhammad (Peace and Blessings of Allah be upon him) was given what was better, greater and more perfect in that Allah elevated his mentioning in this world and in the Hereafter. Allah says: “And have We raised high your fame.” (Soorah Ash-Sharh 94:4)

There is no preacher, intercessor or worshipper who does not say in his sermon, intercession or prayer, “I testify that there is no deity worthy of being worshipped except Allah and that Muhammad is the Messenger of Allah.” So, his name is always mentioned along with the Name of his Lord, in attestation to the Verse quoted above. Allah sent Angel Gabriel to tell Muhammad (Peace and Blessings of Allah be upon him), “Whenever My Name is mentioned, your name will also be mentioned.”

Anas Ibn Malik narrated that the Messenger of Allah said, “When I finished from what Allah ordered me to do of the matter of the heavens and the Earth, I said, ‘O My Lord, there was no Prophet before me whom You have not honored. You made Ibraheem Your friend, You addressed Moosa directly, You subdued mountains for Dawood, You made the wind subservient to Sulaiman and You resurrected the dead for ‘Eesa. What are You going to honor me with?’ Allah said, ‘Have I not given you what is better than all that? Whenever I am mentioned, you are also mentioned along with Me. I have allowed your followers to know the Qur’an by heart, and this I have not allowed any other nation. And I revealed to you a word from the treasures of My Throne: La hawla wa la quwwata illa billah’.”

Abu Hurairah and Anas narrated that the Prophet, when he was relating the events of Al-Isra’ wal-Mi‘raj that “When Allah showed me of His Signs, I observed a nice fragrance and I said to Gabriel, ‘What is this?’ He said, ‘This is Paradise.’ I said, ‘O my Lord, bring me my people!’ Allah, High and Exalted, said, ‘I am Allah, there is no god but I, You will have what I have promised you: Every male and female Believer who did not associate any partner with Me. He who spends his wealth in My cause, I shall reward him; he who relies on Me, I shall suffice him; and he who asks from Me, I shall grant his request. His wealth will not diminish. As for you, yours is that which you have asked. Excellent is the abode of the pious.’ I said, ‘I am pleased!’ When we reached the Lote Tree, I fell in prostration. I then raised my head and said, ‘O Allah, You took Ibraheem as Your friend; You directly addressed Moosa; You gave Dawood the Psalms and You honored Sulaiman with a great kingdom.’ Allah then said in response, ‘Indeed, I have elevated for you your name. It will not be valid for your followers to make any sermon without testifying that you are My Messenger. I have made hearts of your followers like books (i.e. they will read the Qur’an by heart); and, from under My Throne, I have blessed you with the last Verses of Soorah AlBaqarah.'”

Abu Zur‘ah, in his version of the above report, has this addition: “And he (the Messenger of Allah (Peace and Blessings of Allah be upon him) met the souls of the past Prophets (peace be upon them) and they all praised their Lord. Muhammad also praised his Lord and then said to the Prophets, ‘You all praised your Lord and I am also praising my Lord: All praise is due to Allah Who sent me as a mercy to mankind and as a giver of glad tiding and warner to the entire humanity. He sent down to me the Criterion in which everything is explained and made my nation the best nation ever evolved for mankind. He made my followers the just nation; the last of all nations but the first to enter Paradise. Allah expanded my heart, removed my burden and made me the first and the last’!” It was then that Prophet Ibraheem said to the other Prophets, “Muhammad has excelled you with this!”

As mentioning of Muhammad’s name among the past nations and earlier centuries, Al-Bukhari recorded on the authority of Ibn Abbas who narrated that Allah did not send a Prophet without making him undertaking a covenant that if Muhammad was sent while he was still alive, he would follow and support him and that they would command their followers that if they would be alive when Muhammad would be sent, they would believe in him and follow him. All the Prophets informed their respective people about Muhammad and the last of them in this was Prophet ‘Eesa (Peace be upon him). He has indeed informed the Children of Isra’eel of the imminent advent of Muhammad (Peace and Blessings of Allah be upon him). And monks and priests also spoke of his impending appearance.

As for elevating his mentioning among the latter generations, it manifests in the fact that his religion would be everlasting and would abrogate all other religions. It shall remain the only unabrogated Divine religion till the end of the time. There will always be among his followers a group that will remain victorious upon the Truth, and whoever opposes this group will never be able to harm it until the establishment of the Hour.

Muhammad’s name is also perpetuated by the fact that, at every elevated ground five times a day, testimony is borne while making the call to prayer that there is no deity worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah. Likewise, no preacher will deliver sermon on Friday without mentioning his name in his sermon.

Concerning the virtue of Prophet Dawood (Peace be upon him)

Allah (SWT) says:

“And indeed We bestowed grace on Dawood (David) from Us (saying): ‘O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.’ Saying: ‘Make you perfect coats of mail, and balance well the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do’.” (Soorah Saba’ 34:10-11)

While discussing his biography, we have mentioned how Prophet Dawood (Peace be upon him) was blessed with a good voice and that Allah subjected the birds to him that glorified Allah along with him. The mountains also hearkened to his call and celebrated the glory of Allah with him. Prophet Dawood was a fast reader. He would order his animals to be saddled and he would finish reading the Psalms before the saddling was finished. He only ate from what he earned by his hand.

Prophet Muhammad (Peace and Blessings of Allah be upon him) also had a beautiful voice when he read the Qur’an. Jubair Ibn Mut‘im narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) read Soorah At-Teen in Maghreb prayers and that he had never heard any voice more beautiful that his.

The Messenger of Allah (Peace and Blessings of Allah be upon him) would recite the Qur’an with measured recitation as he has been commanded by Allah. As for the birds’ celebration of Allah’s glory along with Prophet Dawood that of the lifeless mountains is more wonderful.

Abu Nu‘aim argued that if birds were made subservient to Dawood, huge and ferocious animals were made obedient to the Messenger of Allah (Peace and Blessings of Allah be upon him). Examples of this are a straying camel that prostrated in front of him and the wolf that spoke about his Prophethood and believed in his call and message.

As for Prophet Dawood’s eating from earnings of his own hands, the Messenger of Allah (Peace and Blessings of Allah be upon him) also ate from the earnings of his hands. He used to herd sheep for the people of Makkah. And he would say, “There was no Prophet who had not herded sheep.” He also traveled to Sham to conduct a partnership business for Khadeejah. It is in reference to this Allah says:

And they say: “Why does this Messenger (Muhammad) eat food, and walk about in the markets (as we)? Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the Zalimoon (polytheists and wrongdoers) say: “You follow none but a man bewitched.” See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.” Till His statement: “And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets.” (Soorah AlFurqan 25:7-20)

After Allah(SWT) permitted him to do Jihad in Al-Madinah, he would eat from what Allah had made lawful for him of war booties that were not made lawful for the Prophets before him. He said, "I was sent with the sword on the threshold of the Hour that Allah alone should be worshipped without associating any partner with him. My provision is put under the shade of my spear. Ignominy and disgrace are made the lot of whoever opposes my command. And whoever copies a people has become one of them."

As for softening iron for Dawood (Peace be upon him), it is indeed one of the greatest miracles. He could mold iron into anything he wanted without using fire as easily as he molded dough. With steel, he made armors and shields and Allah commanded him how to do that. He tells us that He commanded him: "And balance well the rings of chain armor." (Soorah Saba' 34:11)

It has been mentioned earlier while discussing the Battle of the Trench in the fourth or fifth year of Hijrah that that when Muslims were digging the trench, there was a rock they could not break so they told the Messenger of Allah (Peace and Blessings of Allah be upon him) about it. He went to the rock, after having tied a small rock on his belly out of excessive hunger. He struck the hard rock three times. The first strike generated a sparkling that revealed to him the palaces of Sham; the second strike generated a sparkling that revealed palaces of Persia and the third revealed palaces of San'a' (in Yemen). The rock then dissolved as it was a heap of dust. There is no doubt that dissolution of the rock that does not even dissolve when exposed to fire is greater in miracle than softening of steel that easily reacts when exposed to fire.

Abu Nu'aim said: If it is said that Allah softened steel for Dawood (Peace be upon him) that he made from it perfect coats of mail, this can be countered by the fact that hard rocks were also softened for Muhammad (Peace and Blessings of Allah be upon him) that they turned into a cave in which he hid from the polytheists during the Battle of Uhud. On this occasion, Allah softened for him the mountain that he was able to insert his head therein. And this is more astounding.

As regards Allah's statement: "And gave him Al-Hikmah (Prophethood) and sound judgment in speech and decision", (Soorah Sad 38:20), the Hikmah that Allah gave Prophet Muhammad (Peace and Blessings of Allah be upon him) and the law he sent him with was more complete than the ones He gave to all the Prophets who came before him (peace be upon them all).

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "I have been given the keys of eloquent speech."

There is no doubt that the Arabs are the most eloquent people and the Prophet (Peace and Blessings of Allah be upon him) was the most eloquent of all Arabs. He was endowed with combination of all excellent qualities.

About Prophet Sulaiman (Peace be upon him) (Solomon) and that which he was honored with

Allah, High and Exalted says:

"So, We subjected to him the wind; it blew gently by his order whithersoever he willed, And also the Shayateen (devils) from the Jinns (including) every kind of builder and diver. And also others bound in fetters. (Allah said to Sulaiman) "This is Our gift: so spend you or withhold, no account will be asked (of you)." And verily, for him is a near access to Us, and a good (final) return (Paradise)." (Soorah Sad 38:36-40)

He (SWT) also says:

"And to Sulaiman (We subjected) the wind strongly raging, running by his command toward the land which We had blessed. And of everything We are the All-Knower. And of the Shayateen (devils from the Jinns) were some who dived for him, and did other work besides that; and it was We Who guarded them."

(Soorah Al-Anbiya' 21:81-82)

In another place in the Qur'an, He (SWT) says:

"And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were Jinns that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawood (David), with thanks!" But few of My slaves are grateful." (Soorah Saba' 34:12-13)

Abdullah Ibn Amr bin Al-As narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "When Sulaiman finished from building Jerusalem, he asked Allah for three things: He asked Allah to bless him with a judgment that would correspond with His, and that request was granted; he asked Allah for a kingdom the like of which no one would be blessed with after him, and it was also granted; and after he finished building the mosque, he invoked Allah for anyone who would come to the mosque for the purpose of praying therein and not for other purpose that Allah should cleanse him from his sin as he was the day he was born."

Abu Nu'aim said: If it is said that the wind was subjected to Sulaiman (Peace be upon him) that he traveled on the wind throughout the land of Allah that he could travel two month's journey in one day, the response is that Muhammad (Peace and Blessings of Allah be upon him) achieved what was greater than that. He was made to travel in a single night between the Sacred Mosque in Makkah and Al-Aqsa Mosque in Jerusalem, which is a month's journey, and from there he was taken to the heavens, which is a journey of fifty thousand years, in less than a third of the night. He entered the heavens one by one and saw their wonders. He was allowed to see Paradise and Hell, actions of his followers were showed to him, and he led the Prophets in prayer; and was made to penetrate the Divine barrier. All this happened in one single night. Then which of the two miraculous journeys is greater and more astounding?!

As for subjecting to Sulaiman the Jinns that worked for him what he desired, making high rooms, images, basins as large as reservoirs, and cooking cauldrons fixed in their places, Allah blessed Muhammad with what was more. He sent the favored Angels down to support him on more than one occasion: During the Battles of Uhud, Badr and Hunain as it has been adequately discussed in their proper places. And this is greater and more awe-inspiring than subjecting the Jinns.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Last night a big demon ('ifreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaiman (as stated in Qur'an): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me. (Soorah Sad 38:35)" (The sub-narrator) Rawh said, "He (the demon) was dismissed and humiliated."

Abu Sa'eed Al-Khudri narrated that he was performing the Fajr prayers behind the Messenger of Allah (Peace and Blessings of Allah be upon him) and he was interrupted in his recitation in that prayer. When

he finished praying, he said: “If you had only seen me struggling with Shaitan and trying to strangle him with my hands that I felt the coldness of his saliva inbetween my two fingers – the thumb and the index fingers. Had it not been for the supplication of my brother Sulaiman, I would have had him tied to one of the pillars of the mosque so that the children of Al-Madinah would find something to play with.”

It is authentically reported that the Prophet (Peace and Blessings of Allah be upon him) also said: “When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained.” This is a manifestation of the blessings of Allah ordained for His Prophet of fasting in the month of Ramadan and praying during its nights.

It is true that Allah combined Prophethood and kingdom for Sulaiman as he did for his father, Dawood (Peace be upon him). However, He has asked His servant Muhammad (Peace and Blessings of Allah be upon him) to choose between being made a king and a prophet or a servant of Allah and His messenger. He consulted Angel Gabriel on this and the latter advised him to choose being a servant and a messenger. There is no doubt that the status of Messengership is higher. Our Prophet (Peace and Blessings of Allah be upon him) was also offered the treasures of the Earth and he rejected them saying: “Had I wanted, I would have made Allah turned the mountains of the Earth into gold for me. But I prefer to go hungry on a day and eat my fill on the other.”

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.”

It was also reported on the authority of Jabir that the Prophet (Peace and Blessings of Allah be upon him) said: “I was given keys of the treasures of the world upon a piebald horse. They were brought to me by Gabriel in a piece of silk brocade.”

Abu Umamah narrated that the Prophet (Peace and Blessings of Allah be upon him) said: “My Lord offered to turn the plain of Makkah into gold for me and I said, ‘No, My Lord. But I would prefer to go hungry on a day and eat my fill on the other. Whenever I am hungry I will humbly beseech You and remember You; and whenever I eat my fill, I will praise and thank You’.”

Abu Nu‘aim said: It is known that Sulaiman (Peace be upon him) understood the languages of birds and ants; for Allah says: He said: “O mankind! We have been taught the language of birds.” (Soorah An-Naml 27:16)

However, Prophet Muhammad (Peace and Blessings of Allah be upon him) was given the like of that and more. We have earlier mentioned how animals, the trunk and trees spoke to him and how pebbles glorified Allah in his hands, how these creatures called him and he responded to their calls, how a wolf affirmed his Prophethood, how birds glorified Allah in obedience to him, how a gazelle spoke with him and complained to him and how a lizard addressed him and testified to his Prophethood.

Not only that, a goat’s arm informed him that it was poisoned and the Jews who put poison in the said meat confessed to that. The Prophet (Peace and Blessings of Allah be upon him) also said: “Indeed, I know a rock in Makkah that used to salute me before I was commissioned (as a Prophet). I can still recognize it now.” And this is greater and more astounding. Because the rock is absolutely lifeless when compared to birds and ants that are animals that have lives.

About miracles granted to ‘Eesa (Jesus) (Peace be upon him)

One of the manifestations of ‘Eesa uniqueness is that he was created through a Divine word from a female without male as He created our mother Hawwa (Eve) from a male without a female and our father Adam from neither male nor female.

Another of his characteristics is that he is alive and has not died. He is still physically alive in the nearest heaven, and he shall descend to the Earth before the Day of Resurrection upon the white eastern minaret at Damascus. When he descends, he will fill the Earth with justice and fairness as it has been filled with injustice and wrong. He will judge by the laws of Muhammad (Peace and Blessings of Allah be upon him).

Prophet ‘Eesa (Peace be upon him) was blessed with many miracles of which was restoring life to the dead. Prophet Muhammad (Peace and Blessings of Allah be upon him) also has similar miracles and more for he was blessed with giving life to the inanimate things; and this is a greater miracle than restoring life to dead humans. The Prophet (Peace and Blessings of Allah be upon him) did speak with a poisoned goat meat. And this is far more astounding miracle than restoring life to dead humans.

It is authentically reported from Anas who narrated: “We entered upon a man from among the Ansar who was indisposed. We were still with him when he breathed his last. We then spread his garment and covered him while his aged mother sat near his head. One of us looked at her and said, ‘O Woman, bear this affliction of yours with patience and hope for the reward of your patience from Allah.’ The woman said, ‘What happened? Is my son dead?’ We replied in the affirmative. She said, ‘Are you telling the truth?’ We said, ‘Yes.’ She then spread her hands up unto Allah and said, ‘O Allah, You surely know that I embraced Islam and migrated to Your Messenger in order that You may help me during times of hardship and ease. Do not inflict on me this calamity today.’ She hardly finished her entreatment to Allah that her son removed the garment from his face and sat down. We did not leave him until after we had a meal with him.”

Another story

There is a story of Zaid Ibn Kharijah who spoke after he had died and testified in support of the Messenger of Allah (Peace and Blessings of Allah be upon him), Abu Bakr, Umar and Uthman that they were truthful. The story is popular and narrated with many chains of narrations.

Al-Bukhari recorded in his work At-Tareekh Al-Kabeer: “Zaid Ibn Kharijah Al-Khazraji Al-Ansari participated in the Battle of Badr. He died during the reign of Uthman. He was the one who spoke after death.”

Our Shaikh said: One of the miracles of ‘Eesa is that he healed the insane. Prophet Muhammad (Peace and Blessings of Allah be upon him) also did the same.

Ya‘la Ibn Murrah narrated that a woman brought a young son of hers who was mentally deranged and that he had never seen anyone mental derangement more severe than the boy’s. The woman said, “O Messenger of Allah, this son of mine is afflicted as you can see and, as a result, we also are troubled. Every day, we see in him what hurts us.” Thereupon the Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Bring him to me.” The woman raised the boy up to him and put him between the Prophet and the waist of the animal he was riding. The Messenger of Allah (Peace and Blessings of Allah be upon him) opened the boy’s mouth and spit into it and then said, ‘In the Name of Allah, I am a servant of Allah! Go out, O enemy of Allah!’ He then gave the boy back to her. The boy was healed instantly and his family never experienced any trouble from him again.”

Ibn Abbas narrated that a woman brought her son to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “O Messenger of Allah, he is mentally deranged and his derangement often occurs whenever we want to eat thereby spoiling for us the pleasure of eating.” The Messenger of Allah (Peace and Blessings of Allah be upon him) wiped on his chest and supplicated for him. The boy then vomited forcefully that something like a black puppy came out of his mouth and moved away.”

Ibn Abbas also narrated: A woman from the Ansar came to Allah's Messenger(Peace and Blessings of Allah be upon him) while he was in Makkah and said, "O Messenger of Allah, this vicious one has overwhelmed me." He said, "Be patient upon the situation you are in and (as a reward for that) you will come on the Day of Resurrection free from sins and reckoning." The woman said, "By the One Who has sent you with the Truth, I shall be patient until I will meet Allah. But I fear that this vicious one might strip me naked." The Messenger of Allah (Peace and Blessings of Allah be upon him) then supplicated for her. And whenever he feared that he would come to her, the cover of Ka'bah would appear to her and she would hold on it and say, "Go away!" and he would go away from her.

As for Prophet 'Eesa's healing the blind and making them see, Prophet Muhammad (Peace and Blessings of Allah be upon him) restored an eye of Qatadah Ibn Nu'man to its socket after it was gorged out and it fell on his cheek.

One of Qatadah's grandsons, Asim Ibn Umar Ibn Qatadah entered upon Umar Ibn Abdul-Azeez and said, in a poetic passage the meaning of which goes thus:

I am the son of the one whose eye fell on his cheek;

And the eye was restored perfectly by the hand of the selected Prophet.

The eye then returned as it used to be;

How excellent the eye is and how excellent the cheek is!

Story of the blind man who Allah restored his vision through supplication of the Prophet (Peace and Blessings of Allah be upon him)

Uthman Ibn Hunaif narrated that a blind man came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, invoke Allah for me to heal me of my blindness." The Messenger of Allah (Peace and Blessings of Allah be upon him) asked him to make ablution and perform two Raka'ahs and to make the following supplication: 'O Allah, I beseech You in the name of Your Prophet Muhammad, the Prophet of mercy. I am seeking intercession with You through him to grant this request of mine.' The man did as he had been instructed and he was healed.

Another story

Habeeb Ibn Fuwaik narrated that his father went to the Messenger of Allah (Peace and Blessings of Allah be upon him) with his blind eyes. The Prophet asked him, "What happened to you?" He said, "I was tending my camels when I slipped on a snake egg and my eyes were injured." Thereupon, the Messenger of Allah (Peace and Blessings of Allah be upon him) spit into his eyes and he started seeing again. His son, Habeeb added: "And I saw my father inserting thread into the needle even at age eighty."

It is also authentically reported that Ali was suffering from eye trouble. So, the Prophet (Peace and Blessings of Allah be upon him) spat in his eyes and his eyes were cured immediately as if he had never any eye trouble. He also rubbed the leg of Abdullah Ibn Ateek, whose leg was broken on the night he assassinated Abu Rafi' and he was cured as he had never had any ailment whatsoever.

Al-Baihaqi reported that he also rubbed Muhammad Ibn Hatib's burned hand and it was immediately cured. He rubbed Salamah Ibn Al-Akwa's wounded leg and he was cured; and he invoked Allah to cure Sa'd Ibn Abi Waqqas and he was healed.

Al-Baihaqi also reported that the Prophet's uncle, Abu Talib was ill and asked his nephew to invoke his Lord for him. The Prophet (Peace and Blessings of Allah be upon him) did and his uncle was cured from that ailment.

As for the story of Food Table about which Allah says: (Remember) when Al-Hawariyyoon (the disciples) said: "O 'Eesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Eesa (Jesus) said: "Fear Allah, if you are indeed believers." They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." 'Eesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) Al-'Alameen (mankind and Jinns)." (Soorah Al-Ma'idah 5:112-115)

The point here is that whether the table of food was actually sent down or not, the Prophet's tables of food had always been supplied from the heaven. His Companions used to hear the food glorifying Allah while it was being eaten in front of him. On many occasions, he made little food enough for tens, hundreds and thousands of people. Peace and blessings of Allah be always with him.

As for 'Eesa's statement to the Children of Isra'eel, "And I inform you of what you eat, and what you store in your houses." (Soorah Aal 'Imran 3:49) this is an easy thing to do for the Prophets, even the pious servants of Allah.

Prophet Muhammad (Peace and Blessings of Allah be upon him) did inform of termites' eating of the unwarranted document that Quraish had hung on the roof of the Ka'bah on boycotting the Banu Hashim and Banu Al-Muttalib (the Prophet's clans) to force them to surrender him. As a result of the boycott, the Prophet's entire clan (with the exception of those who supported the Quraish such as Abu Lahab) were exiled in the valley of Abu Talib (where no one transacted with them). Allah then sent termites that ate up the document with the exception of the part thereof on which Allah's Name was written and Allah inspired this to His Prophet. The Messenger of Allah (Peace and Blessings of Allah be upon him) informed his uncle Abu Talib of this while they were still in the valley. Abu Talib then went to the Quraish and informed them of what his nephew had told him. They checked the document and found it as the Prophet had informed.

On the day of the Battle of Badr when Abbas (his uncle, who was then a polytheist and was taken captive) was asked to ransom himself with money and he claimed that he had no money, the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, "Where is the money that you and Umm Fadl (your wife) buried under the door and you told her that if you were killed the money should be for the kids?" Abbas replied, "By Allah, this is something known only to Allah beside me and Umm Fadl!"

The Prophet (Peace and Blessings of Allah be upon him) also informed his Companions of the death of the Negus who died in Abyssinia (though nobody came to inform him). He then performed funeral prayer on him.

He was on his pulpit giving a sermon when he predicted the martyrdom of the commanders who were on the warfront in the Battle of Mu'tah and it happened as he predicted and in the succession he specified.

Ibn Hamid has mentioned, as equivalent to Prophet 'Eesa's travels on the Earth, Prophet Muhammad's struggles in the way of Allah; and as equivalent to Prophet 'Eesa's ascetic life, Prophet Muhammad's turning away from treasures of this world when they were offered to him. He said, "I prefer to go hungry on a day and eat my fill on the other." He also had wives who spent a month or two without finding any food to cook. Their only food would be dates and water. In some cases, the Messenger of Allah (Peace and Blessings of Allah be upon him) would tie a rock to his belly out of hunger. He and members of his family never enjoyed the luxury of eating wheat bread for three consecutive nights. And his bed was made of animal skin stuffed with palm fibers.

The Angel gave the pious Maryam the glad tiding of having a son in the person of ‘Eesa (Peace be upon him). As an equivalent for that, when Aminah, the Prophet’s mother, was pregnant of him, she was given glad tiding about him in her dream and she was told, “You are carrying the leader of this nation. So, name him ‘Muhammad’.”

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